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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., November 20, 1930

NEW SERIES  
VOLUME XXXII. No. 47

TO MRS. M. L. BERRY

—o—  
Eightieth Birthday)

I think 'tis lovely to grow old,  
When one grows old like you;  
Your mingling of Life's gray and gold,  
Has shed rare Light o'er paths untold,  
And made them plain and true.

Choice things are cherished, growing old;—  
Laces and jewels rare;—  
Our touch of them is not o'er bold;  
Our dreams of them are rarely told;  
They claim our tenderest care.

But precious Things cannot compare  
With God's Best, growing old;  
And when, like you, they always share  
Each blessed benediction rare,—  
'Tis lovely to grow old.

—Margaret McRae Lackey.

—BR—

The State B. Y. P. U. Department reports its best year. The following increases over the previous year are shown:

Two thousand five hundred and twenty more diplomas and seals awarded, 21 more general organizations, 37 more Senior and adult unions, 19 more Intermediate Unions, 69 more Junior Unions, 4 more Associational B. Y. P. U.'s.

That our readers may keep up with the plans in the making, it may be said that a committee of the Education Commission has worked out a plan for issuing bonds spoken of in last week's Record which makes possible the issue for \$325,000 without necessitating payment each year of more than the average annual receipts of the past few years. These plans are subject to the approval of the Convention which will be in session when this issue of the Record comes from the press.

The roundtable conference now being held in London between representatives of Great Britain and those of India to come to some understanding and agreement as to the future status of India, is one that affects vitally the welfare of more people than any conference which has been held in recent years. For months the nations of India, many in number and varied in race and religions, have been in confusion and unrest. They are seeking liberty (some of them) without knowing exactly what it is. There is no agreed policy among them and no assurance that they will be able to work together harmoniously for a stable government. But the British government seems anxious to go as far as possible in permitting self government in India, consistent with the safety of the people themselves and all parties concerned. The present idea apparently is to bring the Indian government to dominion status, like Canada and other countries within the British Empire. How soon this can be done is a serious problem for the best statesmen.

The total receipts for missions at Baptist Headquarters in Jackson for the past year, closing Oct. 31, were \$278,000, of which about \$72,000 was designated to specific participating boards or institutions. The rest was divided among all the objects according to the percentages recommended by the Convention.

The report of the Convention Board made to the Convention now in session in Water Valley shows the results of the year's work in all departments, such as the Book Store, Baptist Building, Baptist Record, Evangelism, Student work in State schools, Missionary Pastors, Church Building, B. Y. P. U., and Sunday School Department. You have seen a man in the circus riding two horses, but the State Mission Secretary has half a dozen or more.

In the report to the Convention, The Baptist Record shows a deficit of \$4,886.94, due largely to the loss on budget subscriptions, which have been \$1.00. The suggestion is made for another year that these budget subscriptions be put at \$1.50 and the churches accepting this rate be required to send the paper to 75 per cent of the families instead of 90 per cent as heretofore. The suggestion is also made to the Board that a Circulation and Advertizing Manager be employed.

This is what the Convention Board report says about appropriations made to Church building for this year:

Your Board, because of larger appropriations for the year and due to a shortage in receipts, is at present unable to pay the amount of \$10,000.00 appropriated for church building aid. The total appropriations for the year amounted to \$68,200.00. The church building appropriation is to be paid by the last of December. One of three courses is open to the Convention. First, to tell the churches to whom these appropriations were made that no funds are in hand with which to meet these obligations. To do this would change the record which has been maintained by the Board for many years, which is to pay promptly every appropriation as the same came due. Another course is to have your Board to borrow the money with which to meet these obligations. This would be to depart from the practice of the Board for probably more than fifteen years. Furthermore, agencies of the Convention have already borrowed too much money. The third course would be to appeal to the churches throughout the State to contribute the amount needed for meeting these appropriations. This is the safest course. There will be no hereafter to it. While it is more desirable to raise the amount out of the percentage allotted to the Cooperative Program, yet this seems to be impossible during the limited time we have. Should objection be made to a special appeal we need but to remind ourselves that a number of other participating interests are making their appeals continuously.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

## RECENT ELECTIONS

N. S. Jackson, Superintendent Anti-Saloon League

After the bally-hoo and false claims of the wets through a sympathetic press, final returns on elections indicate another dry victory. In this year's elections thirty-five Senators were chosen and of these twenty-nine are dry and six are wet. The next Senate will have at least ten more dries than the number that voted for the submission of prohibition. Many reports in the press of the election of wet Senators was merely re-elections.

In the House the election returns show that about a dozen dries were defeated by wets and these added to the eleven dries who lost in primaries will mean a total loss of about two dozen in the House. This leaves more than three hundred dries in the next House and less than one hundred and thirty-five wets, twenty more dries than submitted the Eighteenth Amendment.

A very significant fact is that no former dry who wobbled or betrayed primary declarations was elected.

The outstanding gubernatorial contests were those in Ohio and Pennsylvania. Both George White, who won in Ohio, and Gifford Pinchot, who won in Pennsylvania, are outstanding and unwavering dries.

The Morrow landslide in New Jersey was a landslide on the wrong side of the hill—away from, rather than towards the White House. Mr. Morrow would have received a larger majority running as a dry than he received running on a platform of modification. Three Congressmen, who never declared themselves as believers in Mr. Morrow's repeal creed, were easy victors at the polls, while one, a Mr. Gopsill, hitherto one of the drier in the State, hastened to declare himself a convert to the Morrow pronouncement for repeal, and went down in defeat.

In Delaware, the DuPonts' candidate was defeated by Hastings, a prohibitionist.

America is still overwhelmingly dry, and the candidate who aspires to any office, and otherwise, will in all probability, find himself remembering regretfully, that

"Of all sad words of tongue or pen  
The saddest are, it might have been."

—BR—

## FLOWERS FOR LITTLE MOTHER

(W. W. Hamilton, Baptist Bible Institute, N. O.)

"Little Mother was the name the children gave to her, and when her life suddenly came to a close as the result of an automobile accident, they were beside themselves with grief. On every Sunday during these years since her death they have taken flowers to her grave, after first taking them to the church. What a beautiful evidence of their love has been this weekly visit to Mother's grave.

"Mother would prefer that we give the money to the Bible Institute instead of spending it for flowers." This is the thought which has come to these devoted children, and on a recent Sunday the purpose to carry out Little Mother's desire was made known to the president of the Institute. What could they do in memory of Mother that to help a young woman prepare herself for better would be more pleasing and more worthwhile than service to the Master?

Money thus invested in the Baptist Bible Institute will not only be a love gift in the name of "Little Mother," but it will help in giving training to Christian workers, and will at the same time be causing heaven to rejoice over souls won to our Lord Jesus Christ. There are many opportunities for establishing memorials at the Bible Institute, living and abiding memorials. Surely such gifts would not only be pleasing to our loved ones, but also to our Lord Jesus Christ.

—BR—

It is said that Bishop Cannon of the Southern Methodist Church will sue Wm. Randolph Hearst and his papers for \$5,000,000 for libel. Hearst is charged with seeking in every way to destroy the character of Cannon because of the latter's opposition to Smith's Candidacy two years ago.

## BAPTIST HOSPITAL'S REPORT

An ever-widening record of service and utility to the people of the mid-south is revealed in the annual report of the Baptist Memorial Hospital that is to be submitted to the Mississippi Baptist Convention at the annual meeting in Water Valley.

More than 14,000 patients were treated during the year, 635 babies were ushered into life and charity treatment was given free to more than 4,000 persons of all walks of life, from many sections and from every religious following.

The report is to be submitted by A. E. Jennings, chairman of the executive committee. Comprehensive, it tells its own story of its beneficence to Memphis and its surrounding area. The complete report follows:

To the Baptist State Conventions of Mississippi, Tennessee and Arkansas, we submit the Eighteenth Annual Report of the Baptist Memorial Hospital. This is a splendid, marvelous report of service to humanity, possibly not excelled by any hospital in the United States and makes our hospital easily the outstanding hospital of the south and one of the great hospitals of America.

## Cost \$4.35 Per Patient Day

Briefly, we admitted 14,215 patients, 635 babies were born and we treated nearly 4,000 as charity patients, at a cost of \$251,887.28. This free service does not include unsettled accounts, amounting to \$42,900.00.

The report shows that we performed 8,023 surgical operations and had a total of 117,580 patient days. That, we operated at a cost of \$4.35 a day. This includes the entire cost of operating the great departments of this hospital, X-ray, laboratory, operating rooms, etc. None of these departments works on a commission and all are in charge of skilled specialists; none better in any hospital.

This report will also show that the year's losses totaled \$115,000.00, including \$55,000 depreciation. Our charity service amounted to \$251,887.28, and we reduced our debts \$62,461.29. We have no endowment, taxation support, or community chest support. How did we do it?

## Tax Saving Aids Charity

Our charity is not given at the expense of pay patients, but is 6 per cent on campaigns made to build the hospital, and taxes that we would owe to the state, county and city, and revenues from the new building. These take care of the deficit. We want to make this plain, because many people believe that they pay for charity. They do not. Nor can they go to any private hospital, that does no charity, and get as low prices as we make pay patients in our hospital.

This statement is all the more remarkable from the fact that we make such low prices to all our pay patients. We have 100 free beds; wards at \$1.50 a day (6 beds in a ward), 3-bed ward \$2.50 a day, \$3 semi-private rooms, private rooms from \$4.50 to \$8 per day. We call your especial attention to the low rates that we are now making in the maternity department—from \$30 for a 10-day stay, including delivery room and anesthetic—up. And to show the appreciation of the public, a comparison shows that we had 387 births in 1928; 573 in 1929, and 635 in 1930. These prices meet the oft repeated statement that, there should be a hospital where a man of moderate means could go, and pay his bill.

## Hospital's Work Praised

Our books are audited each month. We owe no banks or bankers, only current accounts and \$17,000 to one man, at a low rate of interest, and our bonds. Every employe that handles money is under bond. All loans, if any, are authorized by the executive committee. Money, once placed in the bank, cannot be drawn out without two signatures.

We have received hundreds of letters of appreciation and thousands express their gratitude for service received. One, a preacher (not a Baptist) after expressing his thanks for the wonderful service received, and the splendid care of the nurses, stated this, "Personally, I consider the Baptist Memorial Hospital is characterized by a

more distinct Christian spirit than I have ever observed in any other Christian institution of any kind." One other, a visitor from New York, mother of a patient, after inspecting our hospital states this: "This is a wonderful hospital. You give good service. I have been in all the big hospitals in New York, even one that Rockefeller endowed in China, but there is an air and atmosphere in this hospital different from any I have ever seen in any hospital. I told my daughter I did not know but one definition, 'It is organized Christianity at work.' We seek to serve our Lord in serving others."

## 204 Girls In Training

We have no out-patient department, as we are affiliated with the University of Tennessee, and they have an out-patient department within 100 yards of our building. We do not believe in duplicating expenses.

We have 204 girls in our Training School under the direction of Miss Myrtle Archer, one of the most efficient superintendent of nurses in the country. We receive more letters, and words of praise for the splendid service and sympathetic tenderness of the girls under her charge than all of the departments of our hospital put together. We are proud of our girls.

We want to impress upon your attention that the greatest thing we ever did for the Baptist Memorial Hospital, was building the Annex three years ago. It not only gives splendid service to our guests, but makes it possible for us to do the enormous charity, and make the low rates that we do.

Are we entitled to the statement so often made, "You have a wonderful hospital?"

Since opening 18 years ago we have admitted and cared for 155,000 patients. Since opening our annex, three years ago, we have admitted over 40,000 patients, performed over 25,000 operations, made over 15,000 examinations in the X-ray department, and 100,000 in the laboratory. We have given a charity service of over \$670,000 and reduced our debts \$207,000. Our death rate is low, averaging 3.5 per cent and a fraction over 2.2 per cent, excluding deaths within 48 hours.

We serve the rich and the poor and if we did not owe an interest-bearing debt of \$349,000 we could largely increase our charity or reduce our charges, because then we could turn our entire receipts from the Annex of \$120,000 a year, and our donations of \$20,000 a year, all into the operation of the hospital. We would have no bonds or interest to take care of.

We did not feel the effects of the great drouth and of the depression that exists over the country until the first of August, and our report embraces only three months of this. The instructions of the executive committee to the superintendent and to the internes, was not to decrease charity, but to increase it. To keep our charity wards full all the time and not to turn down any acute cases, but put them in pay wards and rooms, at whatever cost. We realized that if there ever was a time in the history of this country when we should render the greatest service possible to those that have been stricken by things that they could not control, now is the time, and surely this great institution, that is probably giving more charity than any hospital in the United States, that has no endowment, community chest, or taxation support, "Came into the Kingdom" for such a time as this.

## George Sheats Commended

We cannot close this report without giving full credit to the splendid cooperation that we get from every department, and every floor supervisor, but especially from the superintendent, Mr. Geo. D. Sheats, and the superintendent of nurses, Miss Myrtle Archer, and last but not least, our staff. Memphis is the medical center of the entire south, and we have a great staff of doctors attending the Baptist Memorial Hospital, that will compare favorably with any in the United States. The low death rate of 3.7 per cent, and excluding deaths within 48 hours 2.3 per cent, shows how excellent is their service. Hospitals and doctors are a 50-50 proposition; they can't get along without the hospital and we can't get along with-

Continued on page 7

# Housetop and Inner Chamber

The financial resources of Yale are said to be over \$800,000,000.

One half of the population of Oregon live within fifty miles of Portland.

## Split 50-50 with non-essentials and help the Baptist Bible Institute, New Orleans.

Brother E. S. Flynt has been called to the pastorate at Handsboro, succeeding brother W. C. Hamil.

Northern Baptists raised this year over a million dollars for their Judson Fund, special for missions. Of this eighty per cent was cash.

It is said that 400,000 people went to Bavaria this year to see the Passion Play. Of these 50,000 were Americans. Receipts amounted to \$1,200,000.

There are said to be 15,000,000 Jews in the world, of whom 5,000,000 live in the United States, and of these 2,000,000 are said to live in New York.

Brother J. L. Newsom of Tunica is at the Baptist Hospital in Memphis with his wife, who the doctors say will be there for several months. May our Father comfort their hearts.

The Moody Schools at Northfield, Massachusetts, are endeavoring to raise this year and next \$3,000,000, for endowments and pension funds. More than half of it has been secured.

Dr. J. R. Sampey will speak at eleven-thirty Wednesday morning at the State Baptist Convention in Water Valley, but will not be present Wednesday afternoon. He will speak on Tuesday to the Pastors' and Laymen's Conference on "Building Up the Morale".

Old New Hope Baptist Church, located about seven miles south of Magee, is to be congratulated in that they have unanimously called Rev. Dan Moulder as pastor for 1931. The members of the church are anticipating a great future in spiritual affairs, even though we have done so little in the past. —A Member.

The Russian Soviets have had another nightmare, dreaming that there is an international plot to overthrow the Soviet Republic and parcel out the "wealth" of Russia among the "capitalistic" nations. It is all probably due to a desire to kill a few Russians on pretext of insurrection and terrify their fellow countrymen into submission and union.

Pastor M. J. Derrick has resigned the care of the Gallman and Bethesda Churches in Copiah and Hinds Counties. He lives at Gallman and the church here protests against his going, but it is his purpose to accept other work by January first as the Lord shall direct. Brother Derrick was four years at Main Street, Hattiesburg, four years at Fifth Ave., Hattiesburg, and three years at Bowmar Ave., Vicksburg, and everywhere is highly esteemed. Some good church or churches will do well to lay hands on him forthwith.

Minutes of Pike County Association show that Moderator, Clerk and Treasurer are all from Magnolia, viz: J. R. Carter, D. M. Huff and G. W. Lee. There are 22 churches in the Association. Eighteen of these have W. M. U.'s. The churches have a membership of 6304 and report 341 baptisms. The largest number of baptisms is reported by East McComb church, forty-eight. Next comes Magnolia Church with thirty-eight, and then First Church of McComb with thirty-three. Silver Creek, 27; Silver Springs 23. The total Sunday School enrollment is 3714 and B. Y. P. U. 994. Total gifts to missions through the Cooperative Program, \$6,545.27. The total for local objects, \$60,985.11. The value of church property is given as \$295,000.

There are said to be 30,000 white Baptists in Chicago and 57,000 Negro Baptists.

Rev. Thomas L. Wooten has resigned as pastor of Buena Vista Church, Owensboro.

Union Ave. Church, Memphis, of which H. P. Hurt is pastor, will build a \$75,000 annex.

Texas Baptists are said to have given this past year to the Cooperative work \$552,406, a little more than the previous year.

Dr. L. L. Henson has resigned as pastor of the church at Harlan, Ky., that he may take his wife to a milder climate. He is one of the most vigorous and versatile pastors we know.

The Baptist General Convention of Arizona, affiliated with the Southern Baptist Convention, met Oct. 24 at Glendale. There are twelve churches with 1,500 members. The churches affiliating with the Northern Baptist Convention have a membership of about 6,000.

## More Baptists must give some and some Baptists must give more to meet Emergency Baptist Bible Institute, New Orleans.

Lowrey Memorial Church of Blue Mountain has had a gracious revival, with Dr. W. T. Lowrey assisting Pastor R. L. Lemons. There were fifteen professions of faith and eleven baptisms. Only one student in each of the two schools remains not a church member.

A Tennessee Baptist writing in The Baptist and Reflector says Chicago University is doing more harm than all the bootleggers, gangsters and racketeers together. And yet he has a son in Chicago University. In the language of Eph., "These things don't paralyze".

Rev. Theo Whitfield and his church at Johnston City, Ill., are engaged in revival services beginning November 9. Rev. Theo. Whitfield is formerly from Mississippi, having held important pastorates at McComb and Gulfport, Miss. The meetings are opening in a fine way, the church being filled the first Monday night. Mr. and Mrs. John Imrie, well known gospel singers of Springfield, Mo., are conducting the song service. Pastors write them for future meetings.

God is wonderfully at work today! Just closed an all too brief meeting of two weeks with Dr. Luther Little and his First Church in Charlotte, N. C. Nothing short of a Pentecost. Dr. Little proved to be a consecrated General, and his great church a trained army. Day services of spiritual exposition attended by big crowds. Nights more evangelistic. 271 had joined First Church by the close. Dr. Little says 100 more will follow. Surely a teaching form of evangelism should be our chief thing. On the constant go, but happy. Love and best wishes.—Len G. Broughton. Nov. 10, 1930.

Dr. Louis J. Bristow has been for five years superintendent of the Southern Baptist Hospital in New Orleans. His heart longs to return to the pastorate and he has asked to be relieved of the work he is doing. It will be hard for the Hospital Commission to give him up, and we sincerely hope he may be induced to remain with the Hospital. His administration has been marvelously successful. A million dollar plant has been built and equipped; and the hospital is operating at a profit. The profits are used from year to year to reduce the bonded indebtedness for building. Men suited for this task are scarce. The hospital is a great eleemosynary and missionary agency. It has served to give Baptists a standing and favor in New Orleans that would be difficult to estimate and impossible to secure in any other way. We hope he may be induced to remain at this post of service.

## Plan "Dollar Day" in your church for Emergency Baptist Bible Institute, New Orleans.

The four state colleges where our Convention Board does work among the students show that 1243 Baptist students were enrolled, and they were enlisted in various church activities.

The Evangelistic Department of the Convention Board has had only one man for full time, brother Bryan Simmons and two pastors for one month each. There were 159 baptized as a result of their labors and 114 added by letter. Of course other good results followed.

The Baptist Building in Jackson is reported this year as being in the best condition of any year since it came into the possession of Mississippi Baptists. The profits for the year were \$3,300.43. This in spite of financial depression and the erection in Jackson recently of several modern office buildings.

By the courtesy of Secretary Gunter, we are able to give to our readers this week some extracts from the Convention Board's report at the same time that it goes to those attending the Convention in Water Valley. You will find in the Stewardship and Budget Department the full report which it makes to the Convention.

The W. M. U. report to the Convention has this to say under the head of Personal Service:

Echoes of general rejoicing have come from our Orphanage; from our State Hospital and the two adjoining State Hospitals; from needy aged ministers and ministerial students; from needy frontier Missionary's families in the homeland; and from far away Africa—all because women this good year set themselves to the task of clothing the naked, visiting the sick and feeding the hungry of body as well as of soul. Stewardship in the lives of our women has evidenced itself in a large way this year.

On Sunday afternoon, Nov. 9, 1930, Magee Baptist Church ordained Brother Henry Leo Eddleman, son of Rev. R. A. Eddleman, to the gospel ministry. The Ordaining Council had six preachers and eleven deacons in it. Pastor L. W. Ferrell was chairman and E. S. Flynt clerk. Dr. J. P. Williams preached the sermon, E. S. Flynt presented the Bible and Rev. R. A. Eddleman led the prayer. Brother Henry Leo Eddleman is a bright, energetic young man. He is at present a student in Mississippi College. The son of one of the leading pastors and preachers, he is sure to become a great leader among men. We commend him to the brotherhood. He is sound in the faith. He possesses an unusual knowledge of the Bible and its fundamental teachings, for a young man of his age. The Ordaining Council was highly pleased with the way he answered the questions propounded him.—E. S. Flynt.

As a part of its report to the Convention the Sunday School Department has the following:

One of the outstanding features of our work each year is the State Sunday School and B. Y. P. U. Convention. We met in Clarksdale last March with a very helpful program. We have a treat in store for our entire state for January 1931. The Fourth Southwide Baptist Sunday School Conference meets in Jackson, Miss., January 13-16. The first conference was held in Memphis, the second in Greenville, S. C., the third in Tulsa, Okla., and we are fortunate enough to secure the fourth conference for Jackson. This conference will bring people from all over our Southern Baptist territory—from Maryland to New Mexico and from Southern Illinois to Florida. There will be conferences conducted by the best talent to be had in our Southland on each phase of our Sunday school work, and the Inspirational speakers will be the best that the South affords. Mississippi has never had but one Southwide meeting—The Southern Baptist Convention—meeting in Columbus in the year 1881. We greatly rejoice at the privilege of having this conference in Mississippi and we want to urge our people to avail themselves of this rare opportunity.

## Editorials

### PASTORAL CHANGES

The subject of preachers changing fields of labor or of getting settled in pastorates is a delicate and difficult one to discuss, and yet one that needs serious consideration and some discussion. We are drifting from a dependence on the Holy Spirit to direct and determine our actions in this matter to too much appeal to the influence and schemes of men. This applies to the churches and the preachers alike. Baptists in some quarters are actually considering the appointment of men to pastorates by a board or an official. This is like Saul who took not counsel of God and went hunting for witches to tell him what to do.

Deep in our souls we believe that any man whom the Lord has called to preach and who has not forfeited this call by careless or wrong living can find work to do if he is willing to do what the Lord wants him to do. All the officials and machinery on earth can't keep him from preaching. And if he is not on good terms with the devil, the devil himself can't keep him from preaching.

And yet a great many good men seem to be out of work. What is the matter with us? We do not believe any outsider can answer that question absolutely. No one man can with assurance answer it for another. But we do believe that each man can answer it for himself if he will earnestly and honestly seek the answer. Perhaps he will not wish to publish it when he finds the answer.

We have no cases in mind, and wouldn't be able to give the answer if anybody should come and ask us what is the trouble in his case. But we repeat that God will help anybody to find the answer who asks his assistance in finding it.

We are moved to say these things from the report that continually comes our way about the dozens of applications or recommendations which inevitably go to Cross Roads Church when it gets out of a pastor. To our mind there is hardly anything which so belittles the ministry as this. The churches pay mighty little attention to recommendations. They usually suspect something behind it. It is true that while many recommendations are entirely sincere, worth their face value and worthy of all consideration, there are others that are merely perfunctory at the best.

We write as one who has had experience in changing pastorates. Sometimes it is a period of great anxiety, of apprehension, uncertainty, of mental distress. It may be through fault of the preacher, or it may be through fault of the church. Perhaps it is in more cases a little of both. But it is a distressing time for the preacher. All the good resolutions passed about him when he is gone do not cover up the heartaches that caused him to go, and attended his going.

We are not sure that any word said here will help, but we are saying these few words in a sincere desire to help. For one thing, let preacher and church try to be patient with one another. A change might not bring an improvement to either one. Let the church help the preacher to be his best and do his best. The next one that comes along might be still worse.

If a preacher finds his hold on the people slipping and his ministry less effective, let him make up his mind to do better work. Don't grouch; don't resent anything that happens; don't give up faith or courage. If the preacher can do better let him make up his mind that he is going to do it. Three things may be done to make his ministry more effective. The first one is always this: Spend more time in earnest prayer to God, to cultivate his own spiritual life and to intercede for the people. The second thing is to study harder to make the sermons a truer interpretation of the will of God, and try to adapt them to the actual needs of the people. The

third thing is to spend more time in actual, vital, spiritual contact with the people. This does not mean ringing door bells, kissing the babies and counting the calls. It means dealing with individuals and with families for their spiritual good and growth.

One of the chief weaknesses of preachers is that they do not deep in their souls love their people enough. Without this all the work is mechanical and perfunctory. It will help in making long and happy and useful pastorates if we will obey the injunction to love one another.

If a change in pastorates is necessary or a man finds himself out of work, one who believes that God calls men to preach and appoints them to their task will first of all, and all the time, lay the matter before the Lord and seek his direction. If we are in vital touch with God, and are really willing to do his will, we should not be long in finding out what that will is. Jesus had a great struggle to bring himself to say in truth, "Thy will be done". And it will not always be easy for us. It may be with us there are sins to confess and correct. It may be that we have to learn obedience by suffering. It may be that we have much dross to remove from our souls; wrong motives to correct and spiritual lethargy to overcome. It may be that we need to learn our utter dependence on God. There is much that we need to learn, and may learn if we are teachable and not selfwilled and rebellious.

And what a man needs who is going through these experiences is just what all of us need and will experience in one way or another at some time.

Savior, like a shepherd lead us  
Much we need thy tenderest care.

### A BUDGET SUGGESTION

Our churches will soon be making up their budgets for another year, and making the canvass for subscriptions to meet it. Indeed some are already at it, and no time ought to be lost.

We have this suggestion to make that nobody may have reason to complain that his liberty is infringed. It is that two different subscription cards be prepared by the church and put into the hands of the committee or canvassers. One of these should be for those who are willing to accept the budget recommended by our Conventions, southern and state. Those signing this card of subscription desire their gifts to be divided among all the objects to which our churches are asked to contribute, and that their gifts shall go to these objects in the ratios or percentages agreed upon.

The other card is for those who are not satisfied for their contributions to be divided in this way, but wish their gifts to go to certain designated objects, or to be divided among the various objects included in the budget on a different percentage. This will give full liberty to every individual contributor to accept the percentages as recommended, or to reject them and make his own ratio of distribution.

This suggestion is made not because we believe that there is any considerable dissatisfaction with the ratios suggested, but that any one anywhere not satisfied may fix his ratios to suit himself.

Neither is the suggestion made because there has not been full liberty in the past for anybody to do as he pleases, but because it will help to make impossible any ground of complaint on this point.

The Southern Baptist Convention and the State Convention have never assumed authority over the churches nor sought to dictate to them where their money should go. All the budgets have been arranged with full expectation that the churches will exercise their freedom in accepting or modifying them. There are no assessments among Baptists, and all that a convention or board can do is to inform the churches and advise them. The churches have always had the right to exercise the utmost freedom in making their budgets; and do exercise that right. But mission work is of necessity a cooperative work,

and cooperation is conditioned upon agreements as to what we shall do and how we shall do it.

The present percentages of distribution of all undesignated gifts which come to the Convention Board office are 45 for southwide objects and 55 for state objects. Of the southwide objects, Foreign Missions gets 50; Home Missions gets 24 1/6; Southern Baptist Hospital gets 2 1/2; the three Seminaries get 12 1/15; Ministerial Relief 7; W. M. U. Training School 8/15; American Seminary 2/5. The objects in the state get as follows: Christian Education 29; State Missions 18; Orphanage 4 1/2; Jackson Hospital 2; Memphis Hospital 1/2; Ministerial Education 1.

Those who want it divided otherwise may fix it to suit themselves. But the above percentages are recommended after the most thorough study of the needs of all.

### "GOOD FOR NOTHING"

"Good for nothing" is the ordinary sentence passed on a worthless, useless, thriftless, trifling nobody who makes no response to any appeal of duty, contributes nothing to the welfare of others, has no pride in or ambition for achievement, and no shame over his own worthlessness. Such a person is a barnacle on progress, a parasite on the body of society.

And yet in nearly every community someone answering to this description may be found, and you have probably had him personally already in mind while going over these few lines. Often he is a shiftless, lazy, ill-clad spectacle that mars the landscape whenever he appears as a part of it. or in some cases he is a well dressed, cigarette-sucking semimoron whose face betrays no gleam of intelligence or moral purpose, and whose time is spent lolling or rollicking around. Or maybe this creature is not always of the masculine persuasion.

Now, this kind of "good-for-nothing" is not the one we have particularly in mind. He is just the background against whom stands the man who Jesus says is good for nothing. Or he is just the every day model of the one who is spoken of in the sermon on the mount as a good for nothing. You will recall that Jesus in that sermon is giving his estimate of the position and character of the disciple. He says, "Ye are the light of the world." Here is a picture of a world in darkness; but the Sun is rising. These men who represent Jesus are the beams of light that waken a world out of darkness and dispel its ignorance and drive out its sin.

And along with this he says, "Ye are the salt of the earth." And then he stands himself aghast for the moment at the boldness of the figure; and truly in awe at the possibility of the utter failure of his world scheme, and the whole purport of the gospel and his own mission to the world. For it will be a glorious achievement or an utter failure. And it all depends on these men whom he has called. It all depends on the sort of people that we have in the churches today. If the salt loses its savor!

It is of this man, this sort of man, that Jesus said he "is good for nothing." What per cent of the members of our churches show a radiant, transfigured life? What per cent of them in the loyalty and devotion of their lives are having a positive effect in saving lost men and women? Who among us by the genuine tonic of Christian and Godly conversation is delivering the world from emptiness, selfishness and sin? And how many are demonstrating by clear and wholesome and spiritual living the truth of the gospel as the power of God unto salvation? How many are from time to time bringing in the trophies of saved souls to bear witness to the vitality of our own Christian profession?

Even people who once were zealous and effective in soul winning have lost their deep concern, and their power. Like the salt, they have lost the savor. Would it be an over-statement to say that half of the members of our churches are good for nothing? Certainly there are many who could be thrown out and would never be missed. If they are serving any good purpose, it does not appear. They are like the shiftless social parasite described above, good for nothing.

## CONVENTION SERMON LIVING ON THE HIGHEST LEVEL

(Chas. Strother Henderson, Th.D., D.D.)

"For the love of Christ constraineth me." 2 Cor. 5:14

Such a terse and comprehensive statement as this text becomes at once an index to the character of the man who made it and a revelation of the cause of which he is the champion. Statements of this kind sum up for us the most interesting and engaging features of literature during the period of history in which the man lived and wrought. These words are not only enchanting, but immortal, because the cause to which Paul had given himself involved the eternal welfare of the race. Frequently a word or phrase is synonymous with a man, as Old Hickory, Stonewall, and Big Stick. Often a statement has been so intimately associated with a man until the mere recitation of the words paints a picture of the man and his day. To say, "First in war, first in peace, and first in the hearts of his countrymen," means George Washington and the early struggles of our Republic. "Give me liberty or give me death" signifies the depth of devotion to which Patrick Henry went for the cause of liberty. "A government of the people, by the people, and for the people" is a picture of Abraham Lincoln, whose heart bled at the sight of the most tragic battle field in our country. To say "Make the world safe for Democracy" is to send marching across the stage of action again the figure of the world's greatest statesman, and throw against the hideous background of war and political chicanery the tragedy of the war's true martyr, and recall the commanding personality of the greatest single human force who has walked across the threshold of civilization since the days of Paul.

The familiar phrases of these great men were uttered under trying circumstances, and are, therefore, the expression of their deepest emotions and highest ideals. The destiny of nations was at stake, and men were dying needlessly for suffering humanity. So these brave leaders felt the impact of the suffering and sorrow of their day. If we pack into a single statement the meaning of life at its best and the force that lifts men to the highest level possible, we have some conception of what Paul means when he says his life is under the control of Christ. For with that short statement the Apostle of Jesus lets us into the secret of his unselfish character and lets us see the scars on his soul, and gives to us the key that unlocks the mystery of his incomparable type of religion as well as his steadfast devotion to his divine mission, and his never dying love for the cause of Christ.

Most men merely drift through this world. The work they do is determined by a thousand different things. They might as well be doing something else, or doing nothing, which they prefer if they could afford it. That is true because no great cause has ever gripped the imagination of the average man. The depth of their souls remains untouched by any true devotion. With Paul life was different. He was naturally a man of strong conviction, and devoted his great mental power and moral force without reservation to whatever cause he regarded to be right. He would have been a remarkable man even if he had never become a Christian. His character seems to have been compounded with very fine material. But he was not a good man, and never could have been if he had not met Jesus of Nazareth. It was the passing of the Spirit of Christ into his soul that raised his life to the pitch of supreme excellence. Paul never doubted for a moment that it was Christ who made him what he was. Neither was it ever doubtful to others that a new power possessed him. From the day he met his Master in the Damascus road he had a vision to which he could not be disobedient; a call to a ministry with an authority that he could not resist; and a challenge to a task that he could not evade, because from the moment of his first meeting with Christ he had one passion that burned with more and more brightness in his soul until he could say, "I have fought a good fight; I have finished my course; I have kept the faith."

Seldom, however, do we expect a man with

such intellectual powers, personal prejudice, political prowess and social standing as Paul possessed to surrender himself to another. Especially is it unusual for a man to surrender to the one he is opposing, and then immediately become the champion of the cause of his opponent. This is all the more remarkable when we remember that shortly before this time Christ had been crucified as a malefactor and His cause was maligned by the very class from which Paul emerged. But Paul's conversion proves the power of Christianity to overcome the strongest prejudice, and the power of Christ to stamp His own character upon another by a revolution of conduct both instantaneous and complete. From the day Paul came in contact with Christ he was so overcome with His personality and so overwhelmed with his love that he lost the control of his own life. He had given his life over in a victorious surrender to Christ. "The love of Christ," he said, "Constraineth me." "That explains my conduct." The literal meaning of which is, "I am under the control of the love of Christ." The picture is that of a rapid stream coursing down between the sides of two mountains, and suddenly, it finds itself held in check by a great dam, and then directed through a channel according to the genius of the builder. The love of Christ has hold of Paul on both sides and urges him on as in a course which he can not avoid. Love has him in its mighty grip, and he had no choice. Under its irresistible force he is constrained to do what he does, and held back from doing what he does not. He can not be other than what he is, for the life that he now lives he lives not of himself, but Christ liveth in him. "I live by the faith of the Son of God, who loved me, and gave Himself for me." Love did it. What is love?

### I. THE LOVE OF CHRIST IS UNUSUAL IN ITS NATURE.

It is impossible for us to give a comprehensive definition of love, and certainly it lies beyond the boundaries of human conception to comprehend the full meaning of the love of Christ which passeth all knowledge. But we must somehow get hold of even this thing that is inconceivably great, for the love of Christ is what the world needs. The New Testament writers with all the diversity of their spiritual gifts are at one as to what is essential to salvation. They all preach Christ and Him crucified, because they found that Christ's love was centered and concentrated in His death. He loved us so He gave Himself for us. He died for us, and in that act we find the contents and essence of love.

#### 1. It is unusual in its moral standard.

All the non-Christian religions teach great moral truths, and have done more or less good. It is the good truth in the non-Christian religions that enables them to survive, and gives them their great following in the world. All heathen religions have been founded on morals, and most of them have high moral standards. For an instance, the ethical system set up by Confucius, to which teeming thousands are bound in superstition, sets forth a theory of moral laws that is not excelled by any book except the Book of the living God. Examine even casually his five cardinal virtues—benevolence, righteousness, propriety, wisdom, and sincerity—and you will see at a glance how far we, as a so-called Christian nation, fall short of measuring up to China's standard of genuine manhood. And if we examine the teachings of other pagan religions we find similar codes of moral laws. All these religions teach great moral truths which seek to lift the people to a higher plane of life. They all admit that life is transitory, and may be immortal. They know that there is a higher power to which they are drawn. They recognize the eminence and sovereignty of a Great Spirit. They are over-awed by the solemnity of a God of Greatness, but they know nothing of a God of Love.

That is true because they have implicit faith in the founder of their religion, and they, like we, are taught to weigh the value of religion purely from the standpoint of its founder. Religion, like any running stream, can rise no higher than its source, hence Confucianism, Buddhism, and Mohammedism all having sprung from a man could

never rise higher than a mere humanitarian system of salvation. They, having no divine source, offer no divine sacrifice, and having no divine sacrifice, they offer no divine salvation. Christianity, the river of life, has its course in the Son of God and His sacrificial life and death is divine, because He is God's love gift to the world. And as we trace these pagan religions back to Confucius, Buddha, and other dead ancestors with their cold creedal superstition and songless worship, so we trace our religion back to Jesus with His life giving blood, with the saints of God ever singing, "Dear dying Lamb, thy precious blood shall never lose its power, till all the ransomed church of God are saved to sin no more."

#### 2. It is unusual in its motive power.

While all the non-Christian religions teach great truths, they teach none that are not balanced by their just corrective in the teaching of Christ. The love of Christ draws men into a higher state of living than all moral codes combined. For the religion of Jesus was not founded upon morals only, but was founded upon a motive—a motive which had its beginning in the foundation of the world, and its end in the unknown data of eternity. It is a motive of love. So love is the source of the Christian religion.

Christ, the founder of the religion supremely glorious, while He claimed unprecedented power, was at the same time sublimely meek. His doctrines are at once both plain and profound, and His salvation both free and costly. He taught the multitudes as one having authority, and yet He had none of the scholastic attainments of the Scribes and Pharisees. Great multitudes followed Him daily, and miraculous works attested His ministry. Volume after volume has been written about what He said; creed after creed has been established about what He was; great armies have been organized and bloody battles fought over what He did. And yet Jesus Himself never penned a line. He made no elaborate creed. He organized no army, and He used no instruments of force except the force of moral persuasion. His magic personality simply drew men. His matchless power stilled their troubled hearts, and His marvelous wisdom has made the world echo the language of Nicodemus, "Master, we know thou art a teacher come from God."

What is the secret of His life?—What is the power behind the throne of such persuasive personality? It was love—divine love. It was love that moved the mighty God to give His Son. It was the love of Christ that compelled men to give up all and follow him. Paul said it controlled his life.

#### 3. It is unusual in its method of control.

The character of God, the life of Jesus, the center of the cross, and the power of the Gospel—all is summed up on one word—Love. The love of Christ both subdues and impels human personality. The love of Christ born in the soul inspires individual devotion, and personal consecration. The love of Christ gives power and momentum to the church.

The love of God revealed in Christ and manifested in the lives of His disciples makes Christianity superior to all other religions. The one thing that our religion has that others do not possess is Christ. The thing that makes Christ supremely superior to all other religious founders is the dominating motive in His life which none other ever possessed to an equal degree. That motive was love.

Continued on page 11

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Our people are perhaps entitled to this measure of comfort, that in the midst of financial depression, which has been felt almost universally in every line of business, the Lord's work has not suffered as much as other business generally. It is true that receipts for missions are in most cases smaller than last year, but the decrease is less than the decrease in almost any line of business you may inquire about. This is as it should be. The faithful continuance of our benevolent work ought to stabilize everything else. If we seek first the kingdom of God and his righteousness, he will see that we do not suffer in other matters.

## STUDIES IN DANIEL

(By L. D. Posey, Itta Bena, Miss.)

## Chapter Eleven—Introduction

Before reading those notes please read not only this chapter of Daniel, but also Isaiah, chapters 11 and 12, and the last four chapters of Zechariah. These scriptures will be quite a help to anyone really interested in knowing what the Bible teaches about the world's future.

It will be remembered that in our study of the tenth chapter of Daniel, attention was directed to the fact that there is no real chapter division from the beginning of that chapter to the close of the book. It can easily be seen that the person speaking in the last verse of chapter ten, is the same as the one in the first verse of chapter eleven, and that he is the heavenly messenger that had come to tell Daniel about the future of his people.

For the sake of helping to understand, let it be remembered that the date of the beginning of chapter eleven is about two hundred years before the death of Alexander the Great, and only a few years after the beginning of the Medo-Persian empire.

## The Chapter Studied

In verse two we are distinctly told that there should be three other kings in Persia making four in all, and that "the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." The king mentioned in verse three is Alexander the Great king of Grecia. From this point to the close of verse 20, we have the prophetic history of what came to be two of the divisions of the Grecian empire after the death of Alexander. It will be recalled that his territory was divided into four parts, but only two, Syria and Egypt, had their history revealed to Daniel. The reason is, as explained in a former study, they are the two that come into direct contact with the Jews. Anyone familiar with this part of ancient history knows that these prophecies have been literally fulfilled; and concern us now only in a typical sense of some conditions that will obtain at the close of this dispensation.

Beginning with verse 21, and running through to the close of verse 35, we have the prophetic revelation to Daniel of Antiochus Epiphanes, the "little horn" out of one of the four horns of Alexander's empire after his death, and mentioned first in Dan. 8:9. His career was discussed in our study of chapter eight, and need not be repeated here only to make such statements as may help to keep matters clearly in mind. Taken as a whole, the conflict described in the verses now under consideration, was between Syria on the north of Palestine and Egypt on the south. Antiochus was of Syria, and it was he that overran the Jews and desecrated the temple about 170 B. C. He is a type of the Syrian who will stand up against Jesus at his second coming.

The statements in verse 35 show that an indefinite period of time intervenes between the close of that verse and the beginning of the next one. These expressions are, "Time of the end," and "Yet for a time appointed." "Time of the end," invariably means the closing years of the gospel dispensation. So, from verse 36 to the close of this chapter we have the doings of the "little horn" of chapter seven, verse eight. He is the "man of sin" of II Thess. 2:3-10. He is still further pictured in Rev. 13:1-10. In our study of chapter nine, verse 27, we saw that just before the return of Jesus, this same person we are now studying, will make a seven year covenant with the Jews guaranteeing to them in Palestine religious autonomy and political self-government. Also that at the end of the first three and a half years of that period he will violate that covenant, and for the next three and a half years will follow the great tribulation, at the end of which Jesus will come and destroy this person "with the brightness of his appearing." II Thess. 2:8. In Rev. 19:17-21, we have the final scene of the first stage of the return of Jesus, and in verse 20 we have these words: "And the beast was taken and with him the false prophet that

wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

From verse 36 through 39 of Dan. 11, we have a description of the awful and blasphemous character of the "little horn" king. In verse 40, we learn that a king from the south, meaning Egypt, and a king from the north, meaning Syria, shall assail the forces of this king in Palestine. Then follows an account of his success until "tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; (Jerusalem) yet he shall come to his end and none shall help him," as we have just learned from our study of Rev. 19:20, which tells us that he and his false prophet "were cast alive into a lake of fire burning with brimstone."

With all these facts before us it is easy to see that just before the return of Jesus, conditions in Palestine will be similar to what they were in the days of Antiochus Epiphanes, only much more terrible, and with an entirely different termination. You ask, "What indications, if any, do we have that times are now ripening for all these things?" There are many, some of which are the re-appearance of Egypt and Syria as virile nations. Emer Feisal, king of Iraq, the 108th direct lineal descendant of Abraham through Ishmael has his eyes on Palestine for the Mohammedans because they are as closely related to Abraham as the Jews are. England has failed to protect the Jews in Palestine, and virtually renounced her pledge to them, and they will soon be calling for some nation to protect them. That will open the way for the "man of sin" to step in and make a covenant with them for seven years. Then we may know that it will be almost exactly that length of time till Jesus will come.

Many people believe that the Pope of Rome is the "man of sin," or the "Anti-Christ." That cannot be true for this reason: Whatever may be said against the Pope, he believes as firmly as any evangelical Christian that Jesus is the Son of God, that he died a sacrificial death on the cross; that he rose from the dead, and afterwards ascended to heaven. Not only so, but he believes himself to be the spiritual agent for Jesus in the world, and that it is his business to use any means fair or foul to make people recognize him as such. The Anti-Christ will deny the Deity of Christ and dispute the existence of Jehovah, and declare himself to be God, and force all whom he can to worship himself and his image. As his assistant in his blasphemous and deceptive work, he will have the second beast of Rev. 13, and particularly described in verses 11-18. The miracles that he will perform will be sufficient to deceive any and all who are not thoroughly acquainted with the teachings of the Bible on this matter. The horrors of that brief period are described clearly in the book of Revelation, and except where definitely so stated, or otherwise clearly indicated are to be taken literally. Yet, strange as it may seem, many Christians will not even read that wonderful book, much more try to learn what it teaches.

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Dr. J. B. Rounds of Oklahoma, was elected Mission Secretary for New Mexico Baptists, but feels that he ought to stay in Oklahoma.

—BR—

The Convention Board has during the past year assisted 63 churches in the support of their pastors. Some of them are becoming already self-supporting and many have given liberally to the Cooperative Program.

—BR—

There is a "scientific" machine called the "lie detector" which claims to register and show when anybody is guilty of lying or deception. But the question is who shall tell us whether or not the "detector" is telling the truth. Maybe some of the brethren who have been looking for the one who sets himself up as God had better examine this machine.

## DENOMINATIONAL LITERATURE

The following is a fair evaluation of our Baptist literature.

Religious literature is of two kinds: Books or tracts, and papers or magazines that are published periodically. Of course, the Bible stands at the head of all our literature, and is the source, cause, basis and inspiration of all the rest. Other religious literature is good as it helps us better to understand, appreciate and obey the Bible. Books on many phases of religion are pouring from the press; some of them excellent, others poor and some vicious and injurious. We do well to take heed what we read, and to read with careful discrimination.

Our periodical literature, issued weekly, monthly or quarterly, comes from two sources mainly; from the Sunday School Board in Nashville and from our Convention Board in Jackson. The Convention Board issues a Bulletin once a month for specific information as to its work. And the Board publishes The Baptist Record once a week to supplement the ministry of pastors and others with messages as to Christian teaching, life and work.

Whatever ministers to the spiritual life of our people or promotes the work of the Kingdom of God, cannot be neglected without loss, injury and guilt. Whatever builds up the Christian life and hastens the work of Christ deserves our earnest attention and our support. There can be no room for question or doubt that one of the chief factors, if not the chief agency, in determining conduct and character is what we are reading from day to day. Poverty of soul or perversity in ideals and faith are sure to follow neglect of reading, or the reading of misleading periodicals. Most people today know only what they see in the papers. If they do not read, or if they read the wrong kind, there must follow spiritual impoverishment and lack of efficiency.

We believe that our people should read and encourage the reading of The Baptist Record for the following specific reasons:

1. It is the means of promoting Christian and Baptist fellowship in all our churches. We are a great brotherhood. Baptists over the world number many millions. They are a busy and a growing people. Their work is found in every part of the globe. Their institutions are ministering to the needs of many nations. They cover every form of ministry. Their missionaries and evangelists are being heard every hour in the day. They are our fellow servants. Their work is ours. The fellowship with them and all our Baptist people cannot be maintained except by reading The Baptist Record. It is good for Baptists to know one another and keep in communication with one another.
2. The reading of the denominational paper helps us to know what God is doing in the world today. Jesus said, "My Father worketh hitherto and I work." God is still carrying on his work and carrying out his purpose. Jesus said also, "Greater works than these shall ye do, because I go to the Father." God is still working through his people. Whenever Paul made a mission journey he always returned to the churches from which he had gone out and "rehearsed to them all that God had done through him among the Gentiles." This is still a good plan to follow. Faith is stimulated, and we are provoked to good works by what others are doing. Paul wrote to the Corinthians, "We do you to wit of the grace of God which hath been given in the churches of Macedonia." This was done to elicit greater effort on their part. Paul could not be everywhere, so he wrote many letters to the churches. At least one of these letters was intended to be circulated among the churches. Today one may know what the devil is doing by reading the daily papers. He may know what God is doing by reading the religious paper.
3. The religious paper is necessary to give proper perspective. This is to say one's conception of the fundamental teachings of the Bible is largely formed from reading the papers. Today religious ideas of every sort are finding expres-

sions in papers and magazines not distinctively religious. These are for the most part misleading and destructive. The more one reads of secular papers, the more is he in need of correct instruction by the religious paper which believes in and advocates the faith of the Scriptures. Almost without exception, the secular press which assays religious teaching is destructive of faith. If we are to fortify against this, we must do it by constant reading of the things that build faith, and set forth the great verities of the word of God. Our generation is getting its religious ideas from what it reads.

4. The denominational paper maintains the interest in and a proper balance in all departments of the work being done by the churches through their boards and institutions. Our work is manifold, covering every form of service to body and mind and spirit. The Baptist Record represents them all, and is the advocate of all. An intelligent grasp on all the work of the denomination, and an impartial appraisal of them all, is possible only to one who reads the State Baptist paper. These institutions represent us all and are of deep concern to us all. Their work is kept before us in the Record.

5. The Baptist Record is intended to be a tonic to and a builder of the spiritual life. Spiritual life is the product of a correct and intimate knowledge of God's word and God's work. There is no greater need today than the development of strong spiritual life among the people of God. The unfolding of his truth and the record of his work are necessary to this end. We are still trying to follow the example of Luke in writing to those who love God "of all that Jesus began to do and to teach". We do not believe that a full, well-rounded Christian life is possible, nor the greatest usefulness attainable without the contacts which the denominational paper gives.

6. Because of all these things, The Baptist Record, more than any other one agency, welds our people together into one faith and one purpose. It is the tie that binds all together, and produces one spirit and one mind and makes us conscious of being one body and having one great aim and purpose. In it we have unity of aim and variety in its advocacy of every form and instrument of service. Every department of our activities, every organization in our churches, here finds expression and is harmoniously blended with all others.

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Continued from page 2

out them, "Together we serve humanity."

The executive committee wishes to express its appreciation for the splendid service rendered by The Commercial Appeal and Evening Appeal papers for their hearty cooperation, and in publishing the many human-interest stories which appear in their papers daily, and also for the list of arrivals at the hospital; doing much to earn the goodwill of the public.

Surely God has greatly blessed this great institution for "Healing Humanity's Hurt," and may He continue to bless it.

—A. E. Jennings,  
Chairman Executive Com.

#### PLEDGE CARDS

Why wait until the last minute to order your Pledge Cards? Why not order them today?

We are now in position to furnish the churches with any number of Pledge Cards at the following rates:

100, or less, \$ .25 per 100  
100, or more, \$ .20 per 100

Order your cards from,

G. C. Hodge, Stewardship Secretary  
Jackson, Miss. (Box No. 520.)

—BR—

Count Ludendorff, a few days ago, predicted another great European war in 1932 in which the German nation will be crushed. He is said to have been the "brains of the German army" in the World War. We hope he is in this case a false prophet.

## Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

### REPORT OF STEWARDSHIP AND BUDGET DEPARTMENT

Oct. 25, 1929—Oct. 25, 1930

#### I. GROWTH OF THE DEPARTMENT.

Without any blare of trumpets or noise of any kind, the work of the Stewardship and Budget Department is quietly and steadily growing from year to year. This is evidenced from the following facts:

1. A number of pastors and laymen, who were once unable to see the need for a Stewardship and Budget Department in connection with our Mission Program, tell us that since they have come to understand the nature and work of the department they now regard it as being one of the most important phases of our denominational work.

2. We have received more requests for Stewardship Classes and Conferences during the year than during any previous year.

3. 189 pastors have written us with reference to Stewardship Classes in their churches during the year.

4. 125 Stewardship Classes and Conferences, with an average enrollment of nearly 13 each, were held during the year under the direction of the Stewardship and Budget Department. Most of these classes were conducted by pastors and laymen.

#### II. REPORT OF THE SECRETARY'S WORK.

In accordance with the instructions of the State Convention Board, the Secretary of this department has been giving as much of his time during the year as possible on the field with the churches. As is indicated in the following report, he has been giving most of his time this year to conducting Stewardship and Budget Conferences in the various churches throughout the State. These conferences have proven to be most practical and helpful to the churches. A number of pastors have said, "A week of that kind of teaching is worth more to a church than a week's revival meeting". The Secretary regrets that he has not been able to meet all the churches that have requested his services.

The Secretary of this department has during the year visited 78 churches, preached 113 sermons, delivered 129 addresses, held 48 Conferences, conducted 13 Classes, granted 708 Diplomas and Seals, helped to put on 4 budgets, distributed 14,000 tracts and periodicals, written 1 book and 60 articles on Stewardship and Budget work. This gives an average of,

6 churches visited per month,  
10 sermons preached per month,  
11 addresses made per month,  
4 conferences held per month,  
1 class conducted per month,  
59 Diplomas and Seals granted per month, and  
5 articles written per month.

#### III. THE FUTURE PROSPECTS OF THE DEPARTMENT.

The three things mentioned below make the future prospects of this department exceedingly bright.

1. The constantly increasing demands for the services of the department.

There is a growing conviction in the minds and hearts of the people over the State that the observance of stewardship is essential for the success of our church and denominational work. The people in general are coming more and more to realize that they do not know as much about Stewardship and Budget work as they need to know, and as this conviction grows on the people the demands for the services of the Stewardship and Budget Department increase. These facts help to brighten the future prospects of the department.

2. A Stewardship and Budget Manual.

Many splendid books have been written on both

Stewardship and Budget work. All the books that we have seen, however, limit their discussions to some particular phase of the subject. For instance, one book discusses the budget, another the every member canvass, another some of the principles of stewardship, another shows how stewardship should be applied to one's life, another shows how stewardship should be applied to one's possessions, etc.—each book limiting itself to only one phase of the subject, so that a person who knows nothing about Stewardship and Budget work must read several books in order to get a discussion of the various phases of the subject. This of necessity has made the successful work of the department exceedingly difficult.

We have recently prepared a Stewardship and Budget Manual, in which is discussed in outline from the various phases of the subject, so that a person may by studying the single volume get a clear conception of both the doctrinal and practical sides of Stewardship and Budget work. It is expected that this Manual shall sustain the same relation to the work of this department that the Sunday School Manual sustains to the Sunday School Department, the B. Y. P. U. Manual sustains to the B. Y. P. U. Department and the W. M. U. Manual sustains to the W. M. U. Department. We plan to have this Manual on the market by January 1, 1931. The coming of this Manual helps to make the future prospects of the department brighter than ever before.

3. Associational Stewardship and Budget Leaders.

We have Stewardship and Budget Leaders in thirty of our seventy-two Associations. It is the duty of these leaders to foster and promote Stewardship and Budget work in their associations. It will take time to train them, but when they come to understand Stewardship and Budget work their labors will count in a most substantial way. These leaders help to brighten the future prospects of the department.

#### IV. OUR GOAL FOR 1931.

We have set as our goal for 1931 one hundred and fifty Classes and Conferences with enrollment of two thousand members.

—BR—

#### SUNDAY SCHOOL ATTENDANCE NOV. 16

—O—

Jackson First Church	763
Jackson Calvary Church	986
Jackson Griffith Memorial	504
Jackson Davis Memorial	372
Jackson Parkway Church	171
Offering	\$46.00
Jackson Northside Church	72
Meridian First Church	737
Offering	\$72.12
Columbia First Church	447
Collection	\$14.28
Magee Church	283
Morton Church	208
B. Y. P. U. attendance	67
Hattiesburg, Fifth Ave.	280
Offering	\$89.83
Brookhaven	565
B. Y. P. U. attendance	319

—BR—

Dr. J. D. Ray of Starkville, recently helped in a gracious meeting in Vandalia, Missouri, where brother T. J. Smith, former Mississippian, is pastor.

—BR—

Sunday the Editor preached for brother D. A. McCall at Griffith Memorial Church, Jackson. These people recently moved into their elegant new house and are at work and happy. Since occupying the new home they have been allowing representatives of the various denominational interests to get acquainted with them, by preaching on Sunday. This church is growing rapidly and meeting a great need in that section of the city.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

President, Mrs. A. J. Aven, Clinton

Vice-President, Mrs. G. W. Riley, Clinton

### Chairmen of Districts

District I, Miss Una Montgomery, Pickens  
District II, Mrs. M. F. Doughty, Shaw  
District III, Mrs. A. L. Fitzgerald, Crenshaw  
District IV, Mrs. J. W. Brown, Tupelo  
District V, Mrs. Isham Evans, Shuqualak  
District VI, Mrs. H. F. Broach, Meridian  
District VII, Mrs. J. H. Mathews, Gulfport  
District VIII, Mrs. I. L. Toler, Gloster

Young People's Leader, Miss Fannie Traylor

### Young People's Counselors

District I, Mrs. L. R. Williams  
District II, Mrs. R. A. Eddleman, Lula  
District III, Mrs. J. N. Berry, Tupelo  
District IV, Mrs. Jack Seitz, West Point  
District V, Mrs. W. D. Cook, Forest  
District VI, Mrs. C. H. Ferrell, Laurel  
District VII, Mrs. S. A. Williams

Corresponding Secretary, Miss M. M. Lackey

### Members at Large of Executive Board

Mrs. Christopher Longest, Oxford  
Mrs. J. K. Armstrong, Louisville  
Mrs. Claude Anding, Flora  
Mrs. Ned Rice, Charleston  
Vice-Pres. B. W. M. U. Aux. S. B. C., Mrs. A. J. Aven, Clinton  
Recording Secretary, Mrs. D. C. Simmons, Jackson



"WITNESSES—UNTO THE UTMOST PART". Acts 1:8.

### WEEK OF PRAYER FOR FOREIGN MISSIONS

Beloved, you are getting ready for your Week of Prayer. How do I know? Because from many Organizations are coming letters asking for more literature, especially more envelopes; and telling of plans that are being devised.

Some are arranging for just one day. With all earnestness your Secretary would plead for a larger portion of your Time given to the Week. Oh, I know all the excuses you give for this arrangement. I sympathize with you in your embarrassment of other pressing matters. But—if your Child was real hungry, would you insist on forcing a whole week's food on him through just one day? Then would you thrust him forth with the injunction to "Work hard the rest of the week, because you have been fed"? "Give us day by day our daily bread", He taught us to pray. Do you not think He meant spiritual as well as physical food?

Some are planning to observe just three days. Certainly this is better than one day only; but it has been my observation throughout rather a long period of Weeks of Prayer that we approach a shortened program with a listlessness that bespeaks a lack of deep consecration. Indifference is a sin that cuts our Lord to the very heart. Let us not approach this coming Week of Prayer with even the appearance of indifference.

Some, we believe a large majority of our women, are planning for the entire Week.

The President of one rather large Society has had to do her praying and planning from a sick bed most of this year. More than one major operation has kept her there for the last several months.

This Secretary, fearing she is inclined to overdo, sent her a little note of warning. And here is part of her reply:

"Don't you know you can't keep a good fellow down? Went out for the first time this afternoon to W. M. S. Can't be out much, though, till after New Year; but I just HAD to get my heart and brain in on this Week of Prayer. I'm

so full of it! Our plans are: Monday, full meeting at College; Tuesday, regular meeting at church; Wednesday in one part of town in large home—entire W. M. S.; Thursday in another part of town; Friday evening, entire church membership invited to church. We are going to pass the plates to the brethren that night.

"Our goal is \$200.00 from the women. We have put lots of prayer and planning on the program. And we are trusting in the Power of the Holy Spirit."

No comment is needed here. Beloved, let us covenant together to make this a real, earnest, consecrated WEEK of Prayer.

### OUR AGED ONES

On a sheet of paper before me is a list of names—Twenty-four of men; 26 of women.

They represent our aged ministers, and widows of others, here in Mississippi. We say they are "on the Board."

Opposite each name is a sum of money. These sums show the amount received by each per month. Some of them get nine dollars, some eight, some seven and some five.

Beloved, this is a plea. Not for you to supplement the monthly gifts. Perhaps you, too, live on the same amount these receive. (I wonder if you do!)

But it is a plea for other gifts. These aged ones are sorely in need of clothes. They need not only wearing apparel, but they need bedding and cover for same. Can you not help in this way? Good second-hand clothing will be most acceptable.

Bro. T. J. Bailey is specially concerned about three very needy ones. He says their poverty is pitiful.

Thanksgiving Day will soon be here. What about a box of eatables for one of these aged Servants of our Lord?

Send to this office for the name or names of those whom you propose to help.

In His Name we appeal for His Own.

### BAPTIST RESCUE MISSION

Many who attended the Southern Baptist Convention in New Orleans last May visited the Rescue Mission down on Esplanade Avenue.

Your attention is called to the communication on this Page from Bro. Newbrough, Superintendent of the Mission. Read it, sister. Then read it to your husband and other men members of your church. Let us lend a hand. Let us remember that winter is coming and sent a quilt.

There are those who will answer the calls made on this Page today. When you do so, please drop a card to this office stating what you have sent and to whom. Thank you.

### THE NEW ORLEANS BAPTIST RESCUE MISSION

740 Esplanade Ave.

J. W. Newbrough, Missionary Home Board Supt.

New Orleans, Nov. 6, 1930.

Miss M. M. Lackey,

Cor. State W. M. U.

My dear Sister:

The New Orleans Baptist Rescue Mission is carried on under the auspices of the Home Mission Board of the Southern Baptist Convention and is, therefore, of interest to all our Southland.

It is now well on toward the close of its fourth year. Each year has seen its steady development, but this year bids fair to be by far its best. The total attendance on its preaching services has mounted to the fine figure of over a hundred thousand, and over two thousand have been led to make public profession of saving faith in Jesus as a Savior. Many others have been induced to return to homes from which they have been wanderers, often for years. And all of these, almost without exception, are of those who rarely or never attend the ordinary services of any church, which means that this is a unique line of work unmet hitherto by our Baptist people of the South.

Its growth has been such as to surpass our facilities for caring for them. Last night we had about one hundred and ninety men with only beds for a hundred and twenty. The others could only be given shelter and the privilege of lying on the bare floors. It was the best we could do for them. Food and shelter we give them as far as possible, but our task is to give them the word of life and to win them by it to His saving power.

Our great need just now is more beds and more covers for what we do have. We could use two hundred more blankets or quilts. Fifteen dollars sent me will buy a good single bed and mattress on which the donor's name is placed.

This is written to you in the ardent hope that you will enable us to increase the number of those who will be willing to share with us the privileges and burdens of this work. This city is regarded as the greatest single mission center in all the South, and no work anywhere is more signally blessed, and seldom at any time or anywhere has a work yielded a finer revenue in souls won for the amount of money expended.

Will you not help us in securing more equipment and support for this work? It can be legitimately included in your reports as it is distinctly the work of the Home Mission Board.

Very hopefully and most sincerely yours in the Master's name, J. W. Newbrough, Supt.,  
740 Esplanade Ave., New Orleans.

—BR—  
There was a profit for the year in the operation of the Baptist Book Store, but it was less than last year. This year it was \$432.51.

—BR—  
The church at Flora has called Dr. W. A. McComb and he has accepted to begin on or before Jan 1st. This is a happy arrangement all around. Dr. McComb leaves the First Church in Gulfport after seven years of service in perhaps the best condition it has ever been in. Brother McComb suggests that the article in last week's Record on "Unscriptural Institutionalism" should be sent out as a tract.

—BR—  
Is Mussolini sincere and is he correct in his statement that European nations are now busily engaged in talking peace and preparing for war? Is he sincere; or are they sincere; or are both playing a part? He recently, in an article widely published in this country denounced the diplomats at Geneva for formulating peace measures while busily engaged in preparation for war. Is he doing this to justify himself in his military program and sword rattling? And to feed the military ambition of his own people? Well, they say Julius Caesar had fits.

## The Baptist Record

Published every Thursday by the  
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Board

Baptist Building  
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R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

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advance

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1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

### East Mississippi Department

By R. L. Breland

The following extracts are taken  
from a recent letter from Pastor B.  
E. Phillips, New Hebron, Miss.: "I  
have attended three funerals yester-  
day and today. Rev. J. O. Buckley  
of Prentiss dropped dead Sunday  
afternoon, age about 55 years. This  
incident caused me to think of my  
many preacher brethren. Our labors  
together here will doubtless make  
heaven sweeter. Many of God's  
prophets are not appreciated as they  
should be, but our Father will re-  
ward every one as he should be. I  
just closed a good old-time meeting  
with Bethlehem Church, Simpson  
County, where Bro. E. J. Hill helped  
me in the summer. I preached dur-  
ing the recent meeting, and several  
united with the church by baptism.  
A day seldom passes that I am not  
in a service of some kind. I am  
thankful this is true. I have never  
done more work in my life than I  
am doing now, neither have I ever  
seen the need of it more than now."

From Rev. E. J. Hill, Memphis:  
"If we get over our colds from  
which we are now suffering, Mrs.  
Hill and I are thinking of running  
down to the Baptist Convention at  
Water Valley next week. It seems  
that some trying matters are to  
come before that Convention. I  
would like to be there to observe  
and shake hands with my brethren."

Rev. J. F. Tull has resigned the  
pastorate of the First Baptist  
Church of Augusta, Ark., to take  
effect not later than March 31st.  
He is a Mississippi product and has  
held a number of good pastorates  
in this state, one of which was at  
New Albany. Would delight to see  
him back in our state.

Owing to the continuous downpour  
of rain, our recent Pastors' Bible  
Study Assembly at Grenada was not  
very largely attended, but the en-  
thusiasm and interest made up for  
the small crowd. Rev. Stanley W.  
Rogers of Shannon was a visitor  
and added much to the discussions.  
We discussed the first three chap-  
ters of the Acts. The following  
brethren took part in the discussion:

R. A. Cooper, E. S. Henderson, R.  
B. Patterson, B. L. Hamby, J. H.  
Hooks, P. E. Fox, S. W. Rogers, R.  
L. Breland. Our meeting comes  
regularly at 10:00 a.m. on Monday  
following each third Sunday. Will  
continue the study of Acts in De-  
cember, beginning with the fourth  
chapter. Come and be with us.

Had a pleasant trip to the splen-  
did little city of Derma, Calhoun  
County, recently. Met a number of  
the good people there and talked  
for a short while in the beautiful  
new Baptist Church building there.  
Was one night in the friendly home  
of Mr. and Mrs. W. M. Shelton and  
daughter. Bro. J. M. Spikes, the  
former pastor who is now in South-  
western Baptist Seminary, did some  
fine work while the pastor there.

The deaths of dear brethren, Dr.  
E. C. Dargan of Nashville and Rev.  
J. O. Buckley of Prentiss, has re-  
moved from us two of our faithful  
preachers. I regarded Dr. Dargan  
one of the strongest preachers in the  
South, and Bro. Buckley is highly  
spoken of as a pastor and preacher.  
We will miss them.

Dr. B. H. Carroll once said: "In  
general terms, there are Romanists,  
Greeks and Protestants (Speaking  
of the divisions of the Christian  
world). Only technically do Bap-  
tists belong to the Protestants; in a  
general way you may include them  
with the Protestants". In truth the  
Baptists were several hundred years  
old when the Protestants came into  
existence. The Baptists are as old  
as John the Baptist, and the Pro-  
testants began with the Reforma-  
tion. Therefore, Baptists are not  
Protestants in the true sense of the  
word, but, as Dr. Carroll says, may  
technically be called Protestants.  
Baptists protest, but yet they are  
not Protestants.

Perhaps one result of the appoint-  
ment of the Baptist History Com-  
mittee by our State Convention a  
few years ago is the splendid Pop-  
ular Baptist History just off the  
press by our esteemed brother, Rev.  
J. L. Boyd. He is the secretary of  
this committee. He probably would  
have gotten out the history without  
the appointment of such a commit-  
tee, but I feel sure that his place on  
the committee put new impetus into  
his desires and helped him in the  
collection of the data. We want all  
of our Baptist people to read this  
new history by this good writer.

#### Predestinated

In my last article I made the re-  
mark that all the saved were saved  
in Christ before the world was made.  
This we know from such Scriptures  
as Eph. 1:4—"According as he hath  
chosen us in him before the founda-  
tion of the world"; 1 Pet. 1:2—  
"Elected according to the foreknowl-  
edge of God the Father"; and many  
others that could be cited. Christ  
became "The Lamb slain from the  
foundation of the world", when the  
agreement was entered into between  
the Father and the Son, let that be  
when it may; from that moment  
Jesus was the Lamb slain and was  
the Savior of sinners. In so far as  
the plans and purposes and fore-  
knowledge of God are concerned,

Jesus was as much slain and cru-  
cified then as He was centuries aft-  
erwards when He was actually cru-  
cified. God saved people on this  
fact all the way to the crucifixion,  
just like He saved them afterwards,  
through the merits of the crucified  
Son of God who had offered himself  
as the sinner's Savior, and the offer  
had been accepted of the Father. In  
like manner the same is true of the  
saved. The transaction had been  
completed in Christ and only needed  
the execution of the agreement  
which could not fail, so God, who  
sees the end from the beginning,  
foresaw the results of the grace of  
God which gave Jesus to die, there-  
fore He foresaw that some would  
accept Jesus as Savior and would  
be saved. Thus in the foreknowl-  
edge of God all were saved that  
would ever be saved, but the actual  
transaction of their salvation had  
not taken place, and would not until  
they believed, but the Father had  
foreseen that they would believe and  
be saved, so thus the matter stood,  
as sure as the power and promises  
of God are sure; for God cannot  
fail. So, then, we say and the Bible  
teaches, that the elect were fore-  
ordained unto salvation before the  
world began, elected by the fore-  
knowledge of God and the belief of  
the truth. There will be a further  
word about this, as I am sure that  
many questions will arise in the  
mind of some of the readers.

#### A MORE SERIOUS STATEMENT ABOUT THE FOREIGN MISSION BOARD

Last spring the Foreign Mission  
Board made a serious statement to  
the denomination about its condition.  
It is necessary now for it to make  
a more serious statement, if that is  
possible.

In spite of the financial difficul-  
ties at home and the disturbed con-  
ditions abroad, the work in all our  
fields has made during the past year  
most encouraging progress. God's  
favor manifestly rests upon our for-  
eign mission efforts.

On account of the falling off in  
receipts the Board found it impossi-  
ble to meet its current running ex-  
penses on the amount of money re-  
ceived. The receipts from January  
1st to October 1st were \$182,743  
below the receipts for the same nine  
months' period during last year.  
From the nature of the work it is  
impossible to contract it suddenly  
because agreements must be made  
for the year, and to bring mission-  
aries home would increase tempo-  
rarily the expenses of the Board.

The Board in seeking ways out of  
these extremely trying difficulties  
has proceeded upon the presumption  
that the denomination wished all of  
its prosperous foreign mission work  
continued. So the Board at its meet-  
ing October made another effort to  
adjust its expenses to its income,  
and at the same time keep the work  
abroad afloat. It did everything  
short of closing some of its fields.  
It appropriated for 1931 \$1,111,803  
which is \$280,000 below the amount  
appropriated for 1930. This reduc-  
tion seems to represent the absolute  
minimum to which our work as it is  
at present laid out can be com-  
pressed. It does not abandon any  
fields, but it does slow down the

activities of virtually every mission-  
ary we have in all the world. This  
can be seen from the fact that our  
receipts at present have dropped to  
the level of our receipts in 1919  
when the 75 Million Campaign was  
launched, and yet we have now 116  
more foreign missionaries and 1,429  
more native workers to support than  
we had then.

Two phases of our financial prob-  
lem confront us. (1) The payment  
of our debt, (2) the securing of an  
income large enough to meet the  
necessary current expenses. The  
debt must be paid as soon as pos-  
sible but our thriving work abroad  
must be supported in the meantime.

It is probable that on account of  
the present business depression, we  
shall not be able to reduce the debt  
as rapidly as we have been doing.  
For this reason we are suspending  
temporarily but not abandoning the  
practice of applying 10% of Pro-  
gram receipts to the debt. We hope  
this suspension will be for only a  
part of the year 1931. We will re-  
sume that practice at the earliest  
possible moment. We are expecting  
to reduce very materially the debt  
during 1931 for "All moneys re-  
ceived from designated gifts for the  
debt, plus moneys received from the  
sale of real estate, plus any sums  
which the Board may find that it  
can appropriate in excess of the  
budget appropriation, shall be ap-  
plied on the indebtedness."

Overwhelmingly important and ne-  
cessitous as is the payment of our  
debt, Southern Baptists must realize  
speedily that the most pressing of  
all our needs is for money enough  
to meet our budget on current ex-  
penses. The acute need is for money  
on which to keep our work alive.

Southern Baptists have through  
the years employed two methods of  
supporting their Foreign Mission  
Board, namely, the Cooperative Pro-  
gram and specially designated gifts.

Last year Southern Baptists gave  
to the Foreign Mission Board  
through the Cooperative Program  
\$686,416, and through designated  
gifts \$503,672. The designated gifts  
so far during 1930 amount to about  
the same as they did during 1929,  
but Program gifts are far less than  
they were for the corresponding pe-  
riod last year. It is manifest that  
the life of the Foreign Mission  
Board hangs in a very serious way  
upon both of these methods of giv-  
ing to its support. Everybody  
ought to give to the Program. We  
are anxious to see not only the For-  
eign Mission Board but all the ob-  
jects of the Program receive ade-  
quate support. We know there are  
some who can and who will wish to  
make special gifts to our Board.  
Such special gifts are made usually  
for the support of either a foreign  
or native missionary. These special  
designations must be received if we

Continued on page 13

## COLIC

A few drops of Mrs. Winslow's Syrup sel-  
dom fail to relieve Colic Pains.

Mrs. Winslow's Syrup used for nearly  
100 years, is made especially for infants  
and children. Keep it handy and use it  
for constipation, colic, stomach ache,  
teething and similar ills of children.  
Harmless. Contains nothing your own doctor  
wouldn't prescribe. At all druggists.  
Send for Mrs. Winslow's Diet Instruction  
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formation and it's FREE.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON For November 23, 1930

(Prepared by L. D. Posey,  
Itta Bena, Mississippi.)

Subject: The Rich Young Ruler,  
Refusing a Life of Sacrificial  
Service.

Golden Text: And he said to them  
all, If any man will come after  
me, let him deny himself, and take  
up his cross daily, and follow me.  
Luke 9:23.

(Before reading these notes, please  
read Mark 10:17-27; Mat. 19:16-26;  
Luke 18:18-30).

#### Introduction

It will be noted by reading all three accounts of this incident, that there is a variation of verbal expression over which critics may cavil, but about which Christians need not be concerned. This case and others similar to it are among the best evidences we have of the inspiration of the scriptures. If all four writers of the gospels had used the same words in their accounts of the work of our Lord, then it would have shown that an agreement had been entered by these men to write these things exactly alike. Such testimony would not be worth as much as the narrative by one man. In fact, such testimony would count for but little in any court, and would probably be thrown out entirely. On the other hand, the three apostles who wrote about this incident agree in every essential fact. Their differences are minor and not material, thus showing that the Holy Spirit used each one to say the thing he wanted said. So this strengthens the evidence instead of weakening it.

#### The Lesson Studied

Nowhere in the records of our Lord's teachings do we find that he condemned wealth. It was the wrong use made of it and not the possession of it that he condemned. This young man was not blamed for being rich, but for his love for his riches. Then too, poor people may love money and be avaricious in their desires and dealings the same as the rich, so far as the moral phase of it is concerned in the sight of God. You will please notice just here also that Jesus explained that it is those who trust in riches that are barred from heaven on account of wealth. The illustration he used about the camel and the needle's eye, and his statement that, "With men it is impossible, but not with God: for all things are possible with God," should relieve us of any worry. Bringing the thought down to our level, it is as if he had said, "It is as impossible for a rich man to enter heaven as to put a bale of cotton through the eye of a needle." But convert that bale of cotton into sewing thread and what was otherwise impossible is easily done. So, when men are regenerated, commonly called "converted," their entrance into heaven is assured. The "conversion" takes the trust out of riches and places it in Jesus.

Jesus did not deny being good, but used language suited to lift the

young man's mind from man's standard of goodness to God's standard of it. The words should have led him to measure himself by that standard.

Neither must the words Jesus used be regarded as a denial of his Deity, but as a test put to the young man. Did he regard Jesus simply as a rabbi, and address him as "good" for that reason? or, did he recognize him as God, and address him as "good" for that reason? A correct answer to these questions was not only the rich young ruler's need, but the need of the world today. Was Jesus just a man? or is he God? He is God, and the world needs to know it. It is the only thing that will save civilization from collapse, and the only hope for lost souls.

This incident shows us clearly that salvation is not by the law. This young man was evidently a fine fellow. Neither does one word of criticism fall from the lips of our Lord against him; but with tenderest compassion he makes a request of him that reveals the awful sin of selfishness. All who depend upon keeping the commandments, moral, ceremonial or ritualistic for salvation are lost. The reason is, theirs is a self-righteousness, and not God's righteousness which comes by grace through faith in Christ.

The law was never intended for salvation, but as a school master to bring us to Christ. The simple meaning of that is, that when we examine ourselves in the light of the spirit of the law, it matters not how perfectly the letter of it may have been observed, we find its spirit has been broken. This makes us realize our inability to meet its spiritual requirements, and in search of one who can do it for us we find Christ. Then when we by faith accept him as our Savior, we receive his righteousness, the only righteousness acceptable with God. The fact that the young man was unwilling to sell his possessions and give the money to the poor, and then follow Jesus, showed his righteousness was of the letter and not of the Spirit.

Again, this young man is a fitting example of multitudes in Christian countries now. One step more, by comparison, and he would have been a saved man. When he was shown the requirements of that step, "he went away sorrowful; for he was one that had great possessions." The point of comparison between him and many now is this: They have the mental knowledge of the gospel and the plan of salvation. That must always be received, and comes as any other form of information, and, by comparison, that is the first step in human redemption. Without the knowledge of the gospel it is impossible for any morally responsible person to be saved. Then these people who have received the knowledge of the gospel, believe it as they do any other historical fact. They believe the Bible is the word of God, that Jesus is the Son of God. Likewise they believe he died on the

cross to save sinners, and that he rose from the dead. They believe all that just as truly as they believe Washington was the first President of the United States. Then you say, "What lack they yet?" They lack a personal trust in Jesus as their Savior. That step is never taken until one is brought under the power of the Holy Spirit and made to realize his real condition: made to realize that he is really lost, though he believes all I have enumerated. In that condition, he is almost saved, but wholly lost. He must take one step more. He must renounce self and all his good deeds, and trust solely in the merits of the shed blood of Jesus and his righteousness as an unmerited gift to him from God through faith. That is the third step and completes the human side of redemption. The regenerating work of the Holy Spirit is beyond our powers of comprehension or expression. But there are many things of less importance that we know to be true, but of the philosophy of them we know nothing. The different colors of paint for the leaves, rind, seed and meat of a water melon, and the sugar to sweeten it, are all taken from the soil about it; but what man can explain the philosophy of it, or duplicate it artificially? Not one. What would the greatest scientist in the world do in a water-melon patch digging for red or black paint and sugar? Yet every year water melons are grown by the thousands, and enjoyed alike by the learned and the unlearned without question as to the "how"? The rich young ruler was almost saved but wholly lost, and so are multitudes in Christian lands now because they have not taken that last step of personal trust in Jesus.

The tragedy of this case is that Jesus was on his way to Jerusalem where he was crucified a few weeks later. He never passed that way again. And so far as we know, this young man never had another chance to be saved. He let his last opportunity pass by unused. No wonder Jesus looked upon him with compassion. In Christian countries thousands are daily letting their last opportunity to be saved pass unused, and go straight to hell. Many of them from homes where parents are Christians. Some husbands go to hell leaving behind them Christian wives; and some wives leave behind them Christian husbands. But in all cases, in Christian lands, it is wilful rejection of Christ's offered mercy, or simple neglect to accept him when the opportunity comes. May God help us to warn sinners of the danger in delay and neglect to accept Christ.

#### HARPERVILLE BAPTIST CHURCH PLANS SPECIAL ALL-DAY SERVICES

The Baptist Church of Harpersville has a treat awaiting both its own membership with the local community, and all who may visit also. Sunday, November 23, has been set as the day for a special all-day meeting. The purpose of this meeting is to set in new light before the church people the Causes which the Baptist denomination fosters and the spirit and methods with which they should be supported.

Among the speakers already secured are Dr. R. B. Gunter, Baptist State Convention Secretary; Miss Fannie Traylor, State W. M. U. Young People's Leader, and Rev. W. C. Howard, pastor of Forest Baptist Church. There will certainly be no lack of interesting and inspiring messages from worthy leaders throughout the day.

Sunday School will be held as usual, except that it will begin at 9:30 instead of 10:00 as is customary. Then will follow a devotional and the address of Dr. Gunter. The afternoon brings Miss Traylor's message of echoes from the Holy Land (which she visited this past summer), Rev. Howard speaking on Evangelism; and an address on Stewardship.

Dinner will be served on the grounds by the community of Harpersville.

—J. H. Street, Pastor.

—BR—

Guest: "Gosh, I wish I could afford a car like this!"  
Owner: "So do I."—Judge.

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ATLANTA GEORGIA

Continued from page 5

Love for Christ and His cause is the thing that sets the church apart from the world. It is the test of discipleship. "Thereby shall all men know that ye are my disciples if ye love one another." It is a cure for doubt and pessimism. Perfect love casteth out fear. It is the fulfilling of the law. It is the fruits of the Spirit.

What does Paul mean when he says, "The love of Christ constraineth me"? Does he mean the love of Christ for him, or does he mean his love for Christ? He means both. He means also that the love of Christ is in him. That is to say, the love of Christ is a work of divine grace in a believer's heart that makes him a partaker of the love of Christ. It makes us love those whom Christ loved for His sake, if not for their own sakes.

## II. THE LOVE OF CHRIST IS UNIQUE IN ITS WORK.

If we accept the interpretation that Paul means to say the love of Christ has become his own love, a little reflection will lead us to decide that the love of Christ is unlike any other affection known among men. The love of Christ becomes a possession of the believer and exerts an influence over his character and conduct unlike any other power known among men. It is strikingly and divinely unique.

### 1. It is unique in its Beginning.

One of the most peculiar things about the love of Christ is, it gives its possessor the power to love the unlovable. It is not natural for human beings to cherish affections for personalities who are not within themselves attractive. But this love of Christ makes a man love his enemies. Therefore, this love is not a gift of nature. Man in his natural state is not spiritual. Foolish talking and jesting are evidences of impure thoughts within. Evil speaking, threatening, and blood guiltiness proceed from malice and envy, and men naturally know nothing of perfect peace with each other and with God. "The carnal mind is enmity against God, for it is not subject to the love of God, neither indeeds can be."

Nor does this love spring spontaneously from within. It must be aroused by the power of the Spirit. Admiration does not awaken it; fear does not arouse it. A story is told of one of our missionaries who was laboring on the frontier among the Indians to get them to see and feel the love of God. He told them of the beauty of heaven and of the goodness of God. But that did not appeal to them; for they had seen nature in all her beauty. Surely they had strolled across the beautiful landscape, and had climbed to the mountain top, and gazed upon the gorgeous sunset as it painted the heavens in hues of rapturous splendor. They had roamed over the forest wild, and had strolled along the banks of the silver stream and had viewed the wonder of its winding course. They had paddled their canoes across the great lakes while the merry moon spread its soft rays in splendid effulgence. He then told them of the wrath of God, but that did not alarm them, for they had seen the angry winds beat against the tempest in wild fury; they had

seen the flood sweep across the plain, leaving destruction and death in its path. They had heard the mad howling of the raging thunder as it pealed out the power and wrath of God. They had seen the forked lightning as it sent its flashes through the elements, dividing the canopy of heaven in ill favored confusion. And not until he had told them of Jesus and the story of the cross, thereby teaching them that God so loved the world that He gave His only begotten Son for them, did he ever move the Red man to be reconciled to God. All love is divine, and must be born from above. We love God because He first loved us.

### 2. It is unique in its plan of conversion.

The love of Christ not only transforms a man, it makes him a new creature. A story is told of an outlaw, in England, who was kept in the reformatory for more than forty years; but the moment he was released he went about doing his same hideously heinous deeds, until one day he chanced to be passing the door of an old wood-shed, where a little missionary girl was conducting a religious service. He stopped for mere curiosity, and he caught the sound of her voice as she sang the Gospel of some old hymns he had not heard since his boyhood days. His stony heart was melted, and tears coursed down his cheeks that had been stained with sin. Overcome by the power of her wonderful appeal, he walked into the presence of that servant of God and said, "I want your Savior too." What the prison walls and ball and chain had failed to do in forty years, the love of Christ did in a moment. When we get people to let love come into, and take possession of, their lives, there will be no more need of prison cells and reformatory schools. We have just begun to learn that in the field of criminology. We have finally come to know that an ounce of prevention is better than a pound of cure, which simply means that love is a greater force than fear, and prevention is better than punishment.

### 3. It is unique in its finished product.

The love of Christ makes us grow more like Him. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him that we may also be glorified together." If we have the love of Christ in our souls, we will be like Him. We will see like He saw; we will feel like He felt; we will understand like He understood; we will love like He loved; and we will work like He worked. "If any man have not the spirit of Christ, he is none of His." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him."

### 4. It is Unique in its Visible Results.

a. This word translated constrain literally means to hold back. It, therefore, means that the love of Christ will restrain or hold me back from doing the unwise and hurtful

things that I might otherwise do without His spirit. And in most of our lives, I dare say, there is a need of this controlling influence, to hold in check those elements of nature that would injure our brethren and debase our characters. There are many men who have unusual ability, but have little ballast, and no balance to hold them steady in hours of trials. How, we need some saving power to hold back our impetuous impulses, critical words, and heedless actions when we are driven by the impact of our own desires, and selfish interest. How shall I treat my fellow-man when these conflicting influences that tug at my very life make me seek my selfish gain at his expense? "Love seeketh not her own." Or when my zeal for some cause carries me contrary to the judgment of my brother and what he says and does provokes me to anger, how shall I act under such trying circumstances? "Love is not easily provoked." "Thinketh no evil." "Let this love that was in Christ Jesus be also in you." "In honor preferring one another." When my mature judgment leads to a course of action in conflict with my brother for a cause we equally love, what shall I do? Well, here is love's way, and, therefore, the Christ way. I love my brother; love worketh no ill to his neighbor. Will this thing that I contemplate work ill to my brother? If so, then I will not do it. "Wherefore, if meat make my brother offend, I will eat no flesh while the world standeth lest I make my brother offend." The principle is stated in the context, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." If my zeal makes me look as if I am beside myself, it is unto God. If I am unduly conservative—sane,—it is for your sake.

A young man who had inherited from his father the appetite for strong drink and had acquired kindred social sins, left a little mountain home 25 years ago to go away to school, and on the morning he left before the break of day, his saintly little old mother put her hand upon his shoulder and said, "Son, if you love me, never touch another drop of liquor and do not go where you would be ashamed to meet me." As he drove up the winding road that led away from that humble home, he looked back, through the little glass window, and by the flickering light of an old grass lamp that the little mother held in her hand, he saw her on her knees before God. The vision was never lost. When great temptations swept across life's sea, the love of the mother checked the fury of the storm and gave him victory over temptation.

b. Again this word constrain means to unify and draw together and, therefore, prevent the dissipation of our powers. A great cause that will master men will draw them together. During the World War, former employer and employee, sons of the North and South, men of all ranks of life lost themselves in a common cause, and stormed the battle front as one man. When the love of Christ controls men, they are together, and are drawn to Him and to each other as planets of the solar system are drawn to the sun.

c. Again, this word means to in-

## A CHILD'S COUGH

### Demands Five Things

Never let a child's cough go one day without treatment. A cough is not only distressing, and weakening, but may develop into something serious. Most coughs are stopped quickly if treated in time. The moment a child begins coughing give him good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues and at the same time, has a tonic effect that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Ask for "Piso's for Coughs".

tensify. The all-consuming passion of one's love for Christ makes him a servant of the Lord Jesus, and so the Lordship of Jesus becomes real. The best method of teaching is that which instills into the mind of the pupil the desire to learn. The secret of such a system is the love of the teacher for both her pupil and subject, which inspires in return a love of the pupil for the teacher and subject.

In the twenty-first chapter of Exodus, we find the law was, that a master should free his servant at the close of the sixth year, but if the servant shall plainly say, "I love my master; I will not go out free," then shall his master bore his ears through with an awl, and he shall serve him forever. Such is the service of love, and upon such does Jesus build His kingdom. Said Napoleon, "Alexander, Caesar, Charlemagne, and I have founded kingdoms on force and they have all perished. Jesus Christ founded a kingdom upon love, which shall endure the test of time and eternity."

## III. THE LOVE OF CHRIST IS UNIVERSAL IN ITS DEMAND.

That is why there has always been someone to proclaim His Gospel to the world, regardless of the danger

Continued on page 12

## WINTERSMITH'S CHILL TONIC

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## The Children's Circle

Mrs. P. I. Lipsey

### BIBLE STUDY No. 21: Numbers 20:1-13

#### The Sin of Moses

Read these thirteen verses over carefully several times! Then write for me the story in them.

#### Things Not Told in the Lesson

Between our last lesson and this, a long time has passed—thirty-eight years. During all that time, the Hebrews have been wandering in the wilderness, and now they have come and encamped at the very place to which the spies had brought their report. Many changes had come to them. All the old men and women had died during these thirty-eight years; also, all who had reached middle life had passed away, with the exception of Moses, Caleb, Joshua and the heads of the Levitical households, all were gone. This was not the same people as had come here before, but they were perverse and discontented and full of unbelief as their fathers had been.

Moses' sin was disobedience and unbelief. It seems to have been his constant prayer that God would allow him to go out in Canaan: "Let me go out, I pray thee, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deut. 3:25). But it was not to be: the sin was forgiven, but Moses must suffer its consequences. We reap as we have sown.

#### My dear Children:

Such a nice rain as we are having—coming straight down, without a bit of thunder and lightning and wind. I made a long plant bed, Saturday and set out forty nice cuttings, so this good rain is fine for them. And speaking of nice things, have you noticed the beautiful autumn leaves, trees full of them, groves full of them, red, yellow, orange, in every shade of coloring? I suppose it is the early cold weather that has brought out these gorgeous colors. To sit on our front porch, and look out in the distance to the south, makes one want to be an artist. The Lord makes a great many beautiful things for our pleasure, doesn't He?

My dears, we are getting on pretty slowly with Miss Juanita's Library fund now. I told you we would like to finish the hundred dollars for her books before Christmas, but we have not yet reached \$75.00. I am going to give a contribution myself very soon, and won't you? I have such a good object for our gifts, to begin the first of January, if we can get through with this one that we set for ourselves until the close of the year. Shall we do our best? Times are hard, and money is scarce, but I think we can do this if we all try hard.

With love,

Mrs. Lipsey.

#### Miss Byrd's Library

Brought forward	\$60.33
G. A.'s, First Baptist Church, Yazoo City	.50
G. A.'s, Durant Church	2.60
Johnnie, Joyce, Zelma and Sarah Katherine Vanosdol ("The Jolly Four")	.50
Newton Intermediate G. A.'s, by Miss Mary Inez Sanning, Pres.	1.75
Florence Sunbeams, by Harrison McDonald	.50
Martha Joyce Thornton	.10
Flora Sunbeams, thro' Mrs. F. Hammack	2.00
Primary Dept. 41st Ave. Ch., Meridian, by Mrs. Wilton Merrill	1.00
Beginners and Primary Classes, Steen's Creek Bapt. S. S., by Mrs. J. R. Taylor	1.63
G. A.'s of Tylertown Baptist Church, Mrs. W. R. Cain, Leader	1.00

Mary Nell Ford	.10
Julia F. Steele	.10
Mrs. Hubert Jordan	1.40
Mars Hill G. A.'s	1.00

Total \$74.51

#### Orphanage

Brought forward	\$4.90
G. A.'s, First Bapt. Church, Yazoo City	.50
Cash	.10
Bettie Toy Lipsey	.50
Mary Adelyn Milam	.50
Johnnie, Joyce, Zelma and Sarah Katherine Vanosdol	.50
Centerville G. A.'s, by Prentice Berryhill	.50
Florence Sunbeams, by Harrison McDonald	.50
Junior S. S. Class, Van Cleave Church	1.00
Martha Joyce Thornton	.15
Primary Dept. 41st Ave. Bapt. Church, Meridian, by Mrs. Wilton Merrill	1.00
Ernest Clark	.25
Ollen Coggin	.25
Langston Sunbeams, Christine Stovall	.45
June Storm	.25
Junior B. Y. P. U., Lucien, by Mrs. E. F. Herring	1.04
Quitman Sunbeam Band, Carroll Land, Sec.	3.00
Julia F. Steele	.25
Edna Moody	.25
Ann Crawford Lipsey	.11

Total \$16.00

Less two checks to Orphanage, \$6.00 and \$10.00 16.00

00.

Yazoo City, Miss., Nov. 6, 1930.

Mrs. P. I. Lipsey,  
c/o Baptist Record,  
Jackson, Mississippi.

Dear Mrs. Lipsey:

We are enclosing \$1.00 to be used for the Orphans' Home fund. I want to tell you a little about our G. A. We have 24 enrolled with 17 of them active. We have had one mission book, The Moffats, and 12 of the girls took the examination and made 100. We are all working harder for our auxiliary all of the time. Sincerely yours,

Mrs. Sam D. Woods, Jr., Leader;  
Jane Fowler, Secty.; G. A. First Baptist Church, Yazoo City, Miss.

Continued from page 11 and difficulties. The age of Reformation is marked with bloody stripes and persecutions, because the love of Christ responded from the hearts of Luther, Calvin, and Knox. Thousands of others equally as loyal have suffered their bodies fed to ravishing beasts, or gone to the guillotine, or stood chained to the stake and suffered a slow death while heaven's smiles have kissed the breath of their immortal souls into eternal bliss, because the love of Christ was the dominant force in their lives.

#### 1. It is Universal in its Scope.

The golden thread that runs through the warp and woof of our religion is love. The length of it reaches from earth to high heaven. "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind." The breadth of it engirdles the globe. "Thou shalt love thy neighbor as thyself." "If ye love me, keep my commandments." "Go ye into all the world and preach the Gospel." That command of Jesus will no longer be a hard commission when we are under

the control of His love. It will resolve itself into a welcome and glorious permission. We will regard it as an opportunity. The law of love is enlargement. The genius of Christianity is expansion. It is the very nature of religion to spread. Love is contagious. Ruskin reminds us of the statement of Southey that no man has ever yet come into possession of any good thing or been convinced of any momentous truth but that he felt the power and desire to communicate it. The true disciple would feel that way, even if Christ had never given the great commission. The love of Christ stirs men to spontaneous action. And Christ simply voiced the highest and holiest dictates of the human heart when he summoned us to send the Gospel to all nations.

#### 2. It is universal in its appeal.

Men need the Gospel. They are lost without it. Do we possess it? Then their tremendous need impells us to give it to them. My brethren, has the love of Christ meant anything to the world?—Have we not received in Christ the best good in life? If so, we are compelled to impart it to others. There is an impelling force within that constrains us. The impact of our love for Christ on the one hand, and our love for men on the other hand will hold us to the cross of daily discipleship. Our neighbor across the street and across the sea alike need the gift of God, and they need it now. They cry unto us for help.

From all the dark places of earth's heathen races,

O! See how the thick shadows fly  
The voice of salvation awakes every nation,

Come over and help us, they cry.

#### 3. It is universal in its response.

Men who love Christ live for Him, yea even die for Him, "Because we judge that if one died for all, therefore, all died, and He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." The idea expressed here is a favorite one with Paul. The apostle holds that for all genuine Christians their lives to all selfish purposes have been "Crucified with Christ, made conformable to His death." Christ sympathized with the sorrowing, loved the lost, rescued

the fallen, and died for all. Are we willing to live for them? If so, we shall live like He lived, and if need be die for His cause. This word constrain stands for a sacrificial service and signifies success.

He dwelt within the wilderness

Disdaining Mammon's lure;

He walked among the thorns of pain,  
And yet His step was sure.

He say the vine-deck't homes of men,  
And gazed with quiet eyes;  
He turned away; "not here," he said,  
"Is found My Paradise."

He saw the gilded chariots pass,  
The conqueror's array;  
They held to Him a laurel crown,  
And still He turned away.

Back to the wilderness He went  
Without a thought of loss;  
He hewed out of the wood two beams  
And made himself a Cross.

"If I would save them, I must die!"  
(This was the thing He said);  
"Perchance the hearts that hate Me  
now  
Will learn to love Me dead."

He died upon the Cross He made  
Without a lip to bless;  
He rose into a million hearts,  
And this was His success.

#### 4. It is universal in its results.

Love never faileth, therefore, we see highly cultured men decline high positions here to go as missionaries. We see Father Damien as he lives in the lepers' colony, giving his life to establish a cure for the lonely sufferers of that loathsome disease. We see Alfred Marling as he turns his dying face to the wall where hangs the picture of his wife and children, and as he gazes with inexpressible yearning into the faces of his far away loved ones, seventy miles from a physician, he dies in the furnace of an African fever, singing, "How Sweet the Name of Jesus Sounds." And all along the picket line are the graves of the bearers of the cross. Amid the jungles of Africa, in the swamps of Siam, beside the rivers of China, and under the palm

Continued on page 16

POST CARDS. Choice poems, scripture sentiment, Thanksgiving, Christmas and all special days. Choice cards with a message. 50 samples 25c. Golden Rule Book Shop, Albion, Mich.

## THE CHURCHES AND PASTORS NEED SERVICE ANNUITY

### WHY THE CHURCHES NEED IT

1. The church that participates in the Service Annuity will attract better pastors thereby.
2. Any pastor of any church will serve better and preach better if he has the security which it affords.
3. Any church will improve in its respect for itself if it cooperates with its pastor to provide this protection.
4. Any neighborhood will have increased respect for a church that has provided protection for its pastor and his family.
5. It gives the church the privilege of cooperating with its pastor and with The Relief and Annuity Board to insure that the pastor and his family will not become indigent.
6. It saves the church from the liability of having a broken down or aged dependent minister to care for. Several churches are greatly burdened now with such cases.

### WHY PASTORS NEED IT

1. To provide against a physical breakdown. The most robust preachers sometimes break down.
2. To provide old age income. All preachers grow old if they live long enough.
3. To provide income for their widows and orphans in case of the pastor's death. They all die; sometimes unexpectedly.
4. To enable them to serve and to preach without worry over the future of themselves and theirs.
5. To save themselves and their families from becoming objects of charity when disabled or old age comes.
6. To gain for themselves a larger measure of public respect, given because of their prudence in this matter.

For information concerning Service Annuity Contracts address H. F. Vermillion, Managing Director Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Dallas, Texas  
Thomas J. Watts, Executive Secretary

## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Pearson B. Y. P. U. Does Extension Work

Recently the Pearson B. Y. P. U. rendered a program at a Negro church in the interest of helping them get their work on a good working basis. In the Training School recently held in Star the Pearson Union furnished two teachers. These two instances but show how eager this splendid union is to put into practice the training they are getting in their B. Y. P. U.

### Port Gibson Organizes

#### Junior-Intermediate B. Y. P. U.

We are happy to report a new organization for Port Gibson. Recently they organized what we believe is going to prove to be a splendid organization. It is an Intermediate B. Y. P. U., and because the church had but few possibilities for a Junior B. Y. P. U. they let these few Juniors come in to the Intermediate Union. Mrs. W. H. Thompson was elected Leader, and that alone means the success of the organization.

### Union Association Organizes

#### Associational B. Y. P. U.

We add another Associational B. Y. P. U. to our list. The Union Association at its last meeting appointed a Director of B. Y. P. U. work for the association with suggestions that the Associational B. Y. P. U. be organized. Mrs. Lewis H. Yarbrough of Hermanville was elected Director, and immediately called a meeting to be held in Port Gibson on the fifth Sunday of November. The meeting was held with a good crowd attending from five churches. The organization was completed with Mrs. W. H. Thompson being elected Associate Director or Vice-President; Mrs. Lee McGowan, Secretary-Treasurer; Miss Opal Burson, Chorister, and Mrs. E. C. Ervin, Pianist. Plans have been made for their first meeting with program for Sunday, December 7th, and much interest is being manifest in this new organization.

### Bogue Chitto Adds the Adult Union and Story Hour

Congratulations to Bogue Chitto: they have added to their Training Department of the church the Adult Union and the Story Hour. This gives them a fully graded Training Department with a place for every member of the church plus the story hour that make possible the attendance of mothers and fathers of these younger children. One by one our churches are adding these departments and every time they write with enthusiastic remarks about the difference they make in the general interest on the part of the church.

### Yalobusha County Progresses

Under the efficient leadership of Associational B. Y. P. U. President S. J. Rhodes the B. Y. P. U. work in Yalobusha County moves forward in a splendid way. Here are a few

notes from the county:

#### Scobey

The young people of Scobey are rejoicing in that they now have an opportunity to receive training as young Christians. The church recently organized a B. Y. P. U., with the following elected to office: President, Mabel Frazier; Vice-President, Gulia Briscoe; Secretary, Lillie Carr; Organist, Inez Jenkins; B. R. L., Mrs. Jason Jordan; Group Captains, Louise Briscoe and Herbert Tribble.

#### Scuna Valley

During the week ending Friday through Sunday, October 31-November 2, the Scuna Valley Church had a B. Y. P. U. Study Course with three classes giving two hours and a half each evening for the work. It was a successful course with a fine attendance and splendid interest. On Sunday evening an installation service was held with a splendid program that gave proper emphasis to the work of each officer. The program suggested in the B. Y. P. U. Magazine was carried out in a large measure. This church holds all its services in the school house and one very remarkable thing exists here that does not exist often. Six teachers of the school, all except the Superintendent, are Blue Mountain College girls, and every one of the six are deeply interested in the church and its work, every one taking a very active part in the B. Y. P. U. work. This community is to be congratulated and it does appreciate the fact that they are unusually blessed in this regard.

#### Sylvarena

Sylvarena is the newest church in the county, but started off with a full church program, a part of which is a good B. Y. P. U. On the first Sunday in November the Associational B. Y. P. U. met with them. A splendid attendance with marked interest in the most helpful program that was rendered marked the meeting as being one of the best they have ever had.

#### Name It?

The officers of the Yalobusha County Associational B. Y. P. U. have started a monthly paper in the interest of the work. The October issue came out with the words "Name It" as a heading and the suggestion is that all interested send in a name. At the recent meeting of the Associational B. Y. P. U. it was voted that this publication be continued. It will carry the monthly program of the Associational B. Y. P. U. along with other interesting items from the work all over the association. The printing is done by one of the association's best friends and workers, Mr. Sellers Denley, who is a printer living in Coffeeville.

### Calhoun City Adds the Story Hour

Mrs. W. G. Baldwin, newly elected Director of the B. Y. P. U. in Calhoun City, reports a Story Hour for their church. This gives them the

fully graded work with Story Hour, Junior, Intermediate, Senior, and Adult Unions. Congratulations to Calhoun City.

### Providence Adds One More Bible Readers Certificate

Providence Church in Covington County has an Intermediate Union that has several members that for several years have been keeping up their Daily Bible Readings. Recently we reported several who were receiving their awards and here we are happy to add the name of Bessie Nell Miley, who finishes her first year's complete reading and receives her certificate. We need more unions like this.

### Continued from page 9

keep our work off the rocks. We urge that no one take away from his Program gifts in order to make special gifts to us, but we point out the solemn fact that unless these special as well as Program gifts are made to our Board in very large proportions, our Board will suffer further embarrassment.

Has not the time arrived when Southern Baptists should awake to see that they are gradually throttling their foreign mission work? We have forced the missionaries to bear the strain thus far. There is a limit in time and extent to which they can bear it. They have experienced a net loss of 100 in their number in the last three years. How much farther shall we ask them to go? Why should the missionaries be called upon to sacrifice more than any other and all other Southern Baptists? Shall not Southern Baptists match the sacrifice of their missionaries with a corresponding sacrifice and devotion?

We appeal to Southern Baptists that out of their love for foreign missions they make adequate and prompt provision for their Foreign Mission Board. It must be prompt. Passed by Foreign Mission Board, Oct. 8, 1930.

L. Howard Jenkins,  
Hill Montague,  
W. Thorburn Clark,  
J. Marcus Kester,  
H. M. Fugate,  
Administrative Committee.  
W. Eugene Sallee,  
Home Secretary.  
T. B. Ray,  
Executive Secretary.  
R. E. Gaines,  
President.

### BAPTIST BIBLE INSTITUTE

Report for Week Ending Nov. 8, 1930

Assignments met	199
Leaders' Reports	28
Individual Reports	130
Workers at Assignments	127
People at services	958
Addresses or sermons	68
People dealt with personally	126
Professing conversion	37
Gospels, tracts, Testaments distributed	1,370

A Russian was being led to execution by a squad of Bolshevik soldiers one rainy morning.

"What brutes you Bolsheviks are," grumbled the doomed man, "to march me through a rain like this."

"How about us?" retorted one of the squad. "We have to march back."—Amsterdam Recorder.

## FOREIGN MISSION BOARD

### VIGOR OF CHURCHES ABROAD.

1,407 churches with 161,059 members own 1,004 houses of worship; gave last year \$472,820.00 and baptized 13,250 converts. 643 of these churches are self-supporting. There are in addition 3,313 out-stations which are potential churches.

### EXPANSION.

Contrasted with 1919 the Board has 117 more foreign missionaries and 1,429 more native missionaries. Although we have now 160 less schools, we have in our schools 5,655 more students. Our work viewed from every angle is more than twice as large as it was eleven years ago.

### DIMINISHING RECEIPTS.

The budget the Board voted at its October meeting for next year is \$280,000.00 below the budget for this present year. It is \$75,000.00 less than the budget for 1919.

Our receipts from January 1st to October 1st, 1930, are \$182,743 below the receipts for the corresponding period last year.

Southern Baptists are giving less now for foreign missions than they did in 1919.

### WHO CAN ANSWER?

How can we provide for this expanded and growing work on the declining gifts made by Southern Baptists? Must we give up our expansion?

Should not Southern Baptists be eager to support adequately a mission work as vigorous and thriving as this?

### FOREIGN MISSION BOARD

of the

### SOUTHERN BAPTIST CONVENTION,

Richmond, Va.

## A DISAPPOINTED WIDOW

I received a letter from the widow of a minister who had died recently. She told me in her letter that her husband informed her before his death that she would have the income from an annuity certificate of The Relief and Annuity Board in case of his death. She failed to find his annuity certificate among his papers after his death. She requested me to examine the records of the Board and she believed I would find that he had a certificate. I looked through the files and there is no record that he had ever applied to The Relief and Annuity Board in any way. This widow is sorely in need of the income which the certificate would have supplied.

Her husband, no doubt, intended to apply for an annuity certificate, but he put it off waiting for a better or more convenient time. He needed every dollar of his small income, as most preachers do. He expected to be better able a little further on to take out the certificate. But he left his widow with no income and with no money with which to bury him. His good intentions could not be cashed by his widow after his death.

I had known him for twenty-five years. He was a faithful minister of Christ's gospel and a kind husband and father. But he procrastinated about making provision for his wife as he had it in his heart to do. "Procrastination is the thief of time," the bane of youth, and the regret of old age. It robs young preachers of their security, old ones of their comfort, widows and orphans of their living.

Preachers will read these lines who expect to apply for Service Annuity Contracts, but some of them will wait for larger incomes or more convenient times. In some cases their wives and children will be left widowed and orphaned without the income which it is the duty of the husband and father to provide and which The Relief and Annuity Board offers help to provide.

Brother Preacher, if you should die or become disabled now or soon your family could not live on the good intentions which you cherished in life, but a contract with The Relief and Annuity Board will bring substantial support.

H. F. Vermillion, Managing Director  
Service Annuity Department  
1226 Athletic Club Building  
Dallas, Texas

## REVIVAL MEETING

Bethlehem (Fork) Church, in Simpson county, closed a ten-days meeting Sunday night, Nov. 9. The writer, who is the pastor, did the preaching. The congregations increased in number from the first service. The interest was fine in every service. The baptizing took place Sunday afternoon in Strong River. Fires were built for comfort. A large congregation witnessed this ordinance. At the night service the Lord's Supper was observed after a sermon on the "New Testament Church." At the close of the service others united for baptism. Several spoke of the meeting as an "old time revival." The writer is of the opinion that many of our country

churches should break away from some of their long observed customs and have a revival meeting during the winter months.

—B. E. Phillips.

New Hebron, Miss.

## OBEDIENCE

"Obedience" seems such a hard word to young folk! In the minds of most of them, I fear, it suggests being compelled to do what one does not want to do.

When I was quite small I used to think it was only boys and girls that had to obey. When I made a remark to that effect in my father's hearing, on one occasion, I well remember his kindly smile as he said: "Did it never occur to you that we who are grown up have to obey all through our lives? At school we obeyed our teachers, in business we have to obey our employers, or others who may be in authority over us. Most of all, our lives must be lived in constant obedience to the Lord Jesus Christ. We never stop obeying all the days of our earthly life."

God's commands are the most important of all. Perhaps you say, "How can I be sure he wants me to walk this path? How do I know that he wants me to break this friendship?" How are we to find out what are God's commands for us? First of all, we find out by carefully reading his Word; secondly, by prayer, in which we speak to him in the same simple and intimate manner that we talk to our earthly parents. Our heavenly Father never leaves any trusting child of his forever in the dark about any question, when light and guidance are really wanted; but we must always be ready to obey, immediately we discover his will for us. The obedient boy or girl may not always be the cleverest or the best-looking in the family, but it is a great thing that parents and teachers feel that they can depend upon him or her. It means also building upon a sure and certain foundation, and life holds for such a future of blessing and usefulness.

—Uncle Tom, in The Christian.

SCHEDULE OF CARS CARRYING  
THANKSGIVING DONATIONS  
FREE FOR THE BAPTIST  
ORPHANAGE

## G. M. &amp; N. System

1. From Brownfield, (Tenn.) to Jackson—Brownfield to New Albany Nov. 19; New Albany to Louisville, Nov. 20; Louisville to Union, Nov. 21; Union to Jackson, Nov. 22.

2. Lucedale to Jackson—Lucedale to McLain, Nov. 21, (Fast train); McLain to Laurel, Nov. 22; Laurel to Union, Nov. 24; Union to Jackson, Nov. 25.

M. & O. System (Only exact dates given now. Dates north of Meridian sent immediately to the Sunday School Superintendents on receipt of notice).

1. State Line to Meridian—State Line to Waynesboro, Nov. 28; Waynesboro to Meridian, Nov. 29.

## Mississippi Eastern System:

1. Theadville to Quitman, Nov. 24-28.

## N. O. &amp; N. E. System:

1. Picayune to Meridian, Nov. 28.

## Illinois Central System:

(Y. & M. V., G. & S. I., A. & V.)

1. From Horn Lake to Jackson—From Horn Lake to Grenada, Nov. 24; Grenada to Durant, Nov. 25. Durant to Canton, Nov. 26; Canton to Jackson, Nov. 27.

2. From Holly Springs to Jackson—Holly Springs to Grenada, Nov. 24.

3. From Aberdeen to Jackson—Aberdeen to Ackerman, Nov. 24; Ackerman to Durant, Nov. 25.

4. Walls to Jackson—Walls to Clarksdale, Nov. 24; Clarksdale to Greenwood, Nov. 25; Greenwood to Yazoo City, Nov. 26; Yazoo City to Jackson, Nov. 27; Walls to Tutwiler, Nov. 25.

5. Meridian to Jackson—Meridian to Newton, Nov. 25; Newton to Jackson, Nov. 26.

6. Natchez to Jackson, Nov. 26.

7. Gulfport to Jackson—Gulfport to Hattiesburg, Nov. 26; Hattiesburg to Jackson, Nov. 27; Laurel to Saratoga, Nov. 26; Lumberton to Columbia, Nov. 25; Columbia to Mendenhall, Nov. 26.

8. Osyka to Jackson—Osyka to McComb, Nov. 26; McComb to Jackson, Nov. 27.

9. Clarksdale to Jackson via Vicksburg, Riverside Division, freight billed free, during Thanksgiving week.

## Mississippi Central System:

1. Hattiesburg to Brookhaven, local leaving Hattiesburg Nov. 26. Natchez to Brookhaven, local leaving Natchez, Nov. 25.

## Columbus &amp; Greenville System:

1. Greenville to Winona, Nov. 21; Columbus to Winona, Nov. 21.

—Winnie Haines, Rptr.

## MARKS—ANGUILLA

It has been my privilege to spend a week in the home of Bro. J. A. Lee of Rolling Fork, and assist him in a meeting at Anguilla. Bro. Lee has been a very active, useful pastor for forty years and is still being used of the Lord in a great way. He preaches twice every Sunday, and some times three times on Sunday. His ministry proves that if a man will live close to the Lord and study the Bible he will not be "laid on the shelf" at fifty or sixty years of age.

Even though Bro. Lee has been in poor health part of this year, the churches of Rolling Fork and Anguilla have been very loyal to him and his work has been very successful.

We had our morning services at Anguilla at 8 a. m. and the public school faculty, under the leadership of Prof. J. R. Bane, came to our early morning services, and the school children came. The evening services were well attended.

There were nine professions of faith with seven of them joining for baptism. The other two preferred the Methodist church. There were seven received by letter.

There are a very cordial people at Anguilla and it has been a pleasure to be there in the meeting with Bro. Lee.—May the Lord continue to use him for His glory.

—L. S. Cole.

## In Memoriam

## Obituary

Sister Keziah Frances (Hitt) Phillips departed this life July 24, 1930.

She was born April 16, 1861; baptized into the fellowship of Mt. Carmel Baptist Church, Smith County; was a member of Bethel Church, Newton County, at death.

Married to J. W. Phillips of Newton, Jan. 25, 1880. Ten children were born to this union; five died in childhood. The father, four sons and one daughter are left: Rev. E. A. Phillips, Marshal, Stanley, Arthur, and Miss Norah, all of Newton.

She and her husband walked together a little over 50 years. She was a noble woman, devoted mother, faithful wife, and a faithful child of God. Always loved to go to church when her health permitted.

In the going of this good woman Bethel Church has lost one of its truest members.

Her pastor,

—W. R. Allmon.

## Gullas

On November 10th, after long suffering, the Lord called Mrs. Kisiar Gullas home to rest from suffering. She was eighty-five years old; was married to James Gullas in 1870. To them were born five children. She joined the church at Old Salem, afterward moved her letter to White Oak, where it remained until death. Being a widow for years, she reared a fine family of children. She was a great mother, kind and loved by all who knew her. She was laid to rest in White Oak cemetery. Rev. D. J. Miley assisted me in the funeral service.

—D. W. Moulder.

Resolutions of Respect to Mrs.  
Pierre Schilling

Whereas, our Heavenly Father, in His divine wisdom, has seen fit to waft to her eternal home, our beloved sister, a most faithful, active and consecrated member of the Progress Baptist Church. And, realizing that the All-Wise never makes mistakes, but doeth all things well;

Therefore, be it resolved by the W. M. U. of this church, (1) that we have sustained a great loss in the death of Sister Schilling as a co-worker with us, not only in the church and W. M. U., but in the community as well. (2) That we extend to the grief-stricken family and loved ones, our heart-felt sympathy in this sad hour of bereavement. (3) That a copy of these resolutions be sent The Baptist Record for publication, a copy to the Magnolia Gazette, a copy to the family and a copy spread on the minutes of the W. M. U.

—Committee on Resolutions:  
Lillie A. Simmons  
Mrs. W. H. Simmons

## Mrs. A. V. Weems

Mrs. Alice Vivian Dabbs Weems died at her home in Shubuta, Sunday afternoon, November 9. Death terminated a prolonged period of intense suffering, all of which was borne patiently and in the spirit of the Master.

Mrs. Weems was converted and united with the DeSoto Baptist Church in 1887. At the time of her home-going she was a member of the Shubuta Baptist Church.

She was a devout, faithful, earnest Christian to the end. She was true disciple of the Lord Jesus. Hers was an unselfish life. She lived for others. Her chief and first thought was for others. She enjoyed a very blessed fellowship with the Lord; a fellowship which her suffering did not destroy, but which grew sweeter and more beautiful with the passing of the weeks. Her afflictions only demonstrated the genuineness and the sincerity of her love and devotion.

Death did not take her unawares. She knew the end was near and spoke often of her decease. She did not ask God to spare her longer here; for she said already He had given her to see the desires of her soul realized. One week before she went away she called her three boys and the loved ones to the bedside and told them good-bye and begged them to meet her in heaven.

Services in her honor were held from the home Monday afternoon, November 10. The services were in charge of her pastor, Rev. N. A. Edmonds, assisted by Rev. C. P. Wesley, pastor of the Methodist Church, and the writer.

—B. C. Land, Quitman, Miss.

#### DR. JOHN McNEILL IN ROUMANIA

This report of a meeting in Arad was written by the President of the Baptist World Alliance:

According to the original programme as published, the two evenings, Thursday and Friday, were set aside for an evangelistic service, when the Roumanian brethren themselves expected to preach, and their arrangements were carried out the first night. I was told that Friday evening was mine, of course with choirs and bands accompanying. I prepared myself very carefully on John 3:16, and we went over to the service at 8 o'clock. The place was packed everywhere to standing. The four rows of galleries were jammed and the "gods," which went clear to the roof, revealed a sea of faces. It was a tremendous crowd of Arad citizens. Baptist delegates of course were there, about 600, and the balance was made up of the local Baptist Church members and the citizens. This morning I learned that there were members of parliament, lawyers, school teachers, doctors, military officers, etc., present to see and hear these strange "creatures" from the other side of the world. It was some of these outsiders who, having been present at the welcome,

#### I HAD LUNG TROUBLE



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urged them to let me speak at night. I have a fine interpreter here and everyone says that he puts the message over with very little loss of thought or expression. I preached for nearly an hour and then they complained it was not long enough. At the close of my address, a message came to the stage that a professor present would be glad to meet me. He came to the back of the stage and I found he spoke very good English, having had some training at Oxford. He invited me to come and spend the remainder of the evening in his theatre box, which I did. I learned that he was a member of the city council and was requested by them to be present at each of the meetings and observe what was being said and what this Baptist World Alliance meant. He was very profuse in his praise about the meetings and expressed his wish that he might have an interview with us at the hotel.

Two or three things stand out. First, that was the first Gospel sermon that was ever preached in the city theatre. It is the "Massey Hall" for the big events, lectures, etc., but never was there anything like this heard before within its walls. Again for hundreds and hundreds of those citizens, that was the first Gospel sermon they had ever heard. They had never heard that there was such a thing as free salvation through Christ. The Baptists here in Roumania are very strong on evangelism. They add every year to their church 10 per cent of their membership and keep up the 10 per cent with every increase. Ten years ago they were only a handful. Today they have about 40,000 church members, so they were just in heaven when they got a Gospel sermon, and their earnest prayer and desire were behind the preacher. But the thing they talk of this morning is this: Hundreds of these people heard the Gospel for the first time and from all accounts it has been a revelation to them.

Rev. John Socaciu, Principal of the little Seminary at Bucharest, got into the crowd last night and listened to the comments of the people as they went out. They said: "We never heard anything like that before. The Baptists are not the wicked people that the bishop says they are." One member of parliament who was present made quite a loud speech out at the street afterward and a considerable crowd followed him down the street as he talked. He kept repeating the Roumanian equivalent of "Boys, there is nothing wrong with these people and they have 'got the goods'." Evidently the priests of the orthodox church fear that is so, and are afraid of the movement. This same John sat in a train a few years ago and overheard two priests speaking of the Baptists and one was saying: "They must be stamped out." The other said: "You can't do it. The spark has burst into a flame and there is nothing that can put it out."—Canadian Baptist.

#### "UNSCRIPTURAL INSTITUTIONALISM"

In an editorial in The Baptist Record of November 13, under the above heading, the editor quoted from a private letter of a brother as follows: "The New Testament can not be twisted, with the most elastic stretch of the imagination, to be made to teach that New Testament churches are commanded to support secular education, hospitals, orphanages, ministerial relief, with some other objects which our cooperative budget covers, as institutions." The Editor recognizes the fact that the attitude of the brother who he quoted is representative of, at least "some of our Baptist people." The writer happens to be one of them, and believing that the editor does not understand us, I beg for space to explain.

We do not have "a dislike to institutions for relief of suffering, removal of ignorance, training of young Christians, the care of the poor or dependant and such like." We believe in all of these things, and are interested in them, and help to support them. We also believe in Godly homes, good Sunday schools, good roads, good government and every good thing that helps to develop the mind and body and minister to the needs of the dependent and suffering, whether it is fostered by the Baptist denomination or the State or from whatever source. But that does not mean that we believe that we—as church members—are commissioned to go into the business of running such things.

Now, the thing that we contend for is that it is the business of the churches to obey the commandments of our Lord Jesus Christ as set forth in Matt. 28:19, 20 and other passages to "Go ye therefore" with the gospel of Christ, and make disciples, and teach these newly-made disciples the things which our Lord commanded. Or, in other words, that that is the chief business of the churches. And all other good things that we have the privilege of doing which are not directly commanded should be subordinate to our main line of work and should never be placed on par with it.

There is one, and only one, scrip-

tural institution and that is a local church. All other institutions, as good and as important as they are, are man-made. Or, in other words, they are the product of the human mind and were not included in the prime charter of the church.

Now, we do not contend that these institutions ought to go out of business because they are unscriptural or extra-scriptural, but we do contend that they ought to stand on their own merits, and that the churches ought to be free to designate their gifts according to their Bible convictions.

We are not enemies of the Lord's work, but we are enemies to "iron-bound" human restrictions which do away with our freedom.

—J. E. Heath.

Winona, Miss.:R 6.

#### WHAT OUR AMBITION SHOULD BE

The ambition of Paul was to know Christ and the fellowship of his sufferings. What now is your greatest ambition? For what are you striving? To gain honor, wealth, station, success in its cheaper forms? All these you may gain, and yet miserably fail. But if you know Christ and are willing to endure the fellowship of his sufferings in order that you may enjoy the power of his resurrection, you will be able to consecrate those secondary things of life to a high and holy purpose, to a spiritual ambition in line with that of the Apostle Paul. The inheritance which you have received and the spiritual possessions which you gain will constitute the legacy which you shall leave. It should be a legacy of love, of loyalty, and of light.—The Watchman Examiner.

"What has become of your ethics?" reprimanded an old doctor to a student.

"Why, didn't you know, I traded it in on a Hudson?"

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Continued from page 12  
trees of India they sleep where they fell with their faces toward the battle front, because they believed the eyes of their commander were upon them. No more worthy nor important are they than we who hold the home lines. For, after all, perhaps the strategic point of the cause of Christ lies right where we stand, and His eyes are upon us. We who preach in our several churches and hold positions of leadership are charged with the responsibility of leading our people in the battle for righteousness. How are we leading them?

It is said that during the Egyptian campaign, before the battle of Tel-El-Kebir, Lord Wolseley had upon his staff a young naval officer who looked up to his commander as his ideal of military greatness. He loved his general with all the manly enthusiasm of a strong heart. One evening the general called this soldier to his tent and said, "Lieutenant, I am going to entrust into your hands the key to the success or the failure of tomorrow's battle. Tonight, by the light of the stars, you are to guide the Highland Brigade to their place in the line for the assault at daybreak. Lead them straight, sir, and as you charge up the hill tomorrow, be sure that the field glass of the commander will be upon you."

The brave young fellow's heart beat high to think of the confidence reposed in him. He put himself in front of those hardy men, and then, in silence, led them around the enemy that night, till they came to the position which had been selected. And when the battle opened at daybreak, the young officer took his place by the side of the colors as the column stormed the trenches of the enemy encamped upon the hill. He was the first to leap upon the redoubt and the first to fall, pierced by the bullets of the enemy. They bore him fatally wounded to his tent, and the news was carried to his commander. The commander left his place on the field, for the victory was already won, and hastened to the tent of his brave young officer to give him a word of praise.

When he entered the tent, the lieutenant's eyes were closed, but hearing the approaching footsteps, he opened his eyes and looked into the face of the commander-in-chief of the British army. At once a more than usual brightness lit his countenance, as he responded to the loving look of his general, and with his dying breath, triumphant, he exclaimed: "General, didn't I lead them straight?" Love of the commander was the motive of his life. It more than overmastered every other motive. Love is greater than life. "And though I give my body to be burned, and have not love, it profiteth me nothing."

In these days of uncertainty and transition; when the unsettled changing social order threatens the stability of our homes; when unprecedented political graft and dishonesty shake the very foundation of our Republic; when unsound theories assail the established customs of our fathers and mislead our youth; when unbridled speculation and gambling undermine the honesty and integrity of our business men; when the imperialistic grip of materialism saps

men of their spiritual lives; when organized religion anesthetized with the sleep of self-complacency plays with its world task, and the whole world staggers towards collapse and death, to what is God looking as He seeks to find an established institution and stabilizing force to lead the world to light and salvation? To the church which He Himself founded upon His living son. Who shall lead the church if you and I fail? The challenge is ours. The battle is on. The captain of our salvation leads to certain victory. The tide is turning. Victory is near, for the hope of our salvation is the Lord of Hosts. Our faith is fixed on Him who loved us and gave Himself for us. His love constrains us to give back to Him our lives loving service. "And now abideth faith, hope, love. These three, but the greatest of these is love" and "Love never faileth."

#### THE WILL OF GOD AND THE GREAT WHITE THRONE

Whether men believe it or not, there is coming a day when all the unredeemed must stand before the great white throne to be judged according to their works. (Rev. 20-12). None of those who have been redeemed by the blood of Christ—through faith in His blood—will have to stand in that judgment, for they were raised from among the dead a thousand years before. "Blessed and holy is he that hath part in the first resurrection." (Rev. 20-6). "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20-5). And these are they who must face the final, or great white-throne judgment. None of them will be saved; but they will all have a hearing, because the books will be opened; and another book will be opened which is the book of life where the names of the redeemed are written. It will indeed be a sad scene, for many who are there will be expecting to be saved. Preachers, deacons, laymen, and laywomen by the thousands, as well as others, will actually be expecting an ovation when their turn comes to stand. How do I know? I know because Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you" (Matt. 7-22, 23). Who are they? They are those who are expecting to be saved some other way, than by grace through faith. How do I know? I know, because Jesus said: "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matt. 7-21). What is the will of the Father? "And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (Jno. 6-40). Men and women who are depending on good works, on baptism, on church membership, on character, or on anything that they have ever done, are doing now, or may ever do to help them out—in the least—in that day of the great

White-Throne Judgment are deceived, and the wrath of God abideth on them. "But," says a man, "I do not believe that." Well, that is your trouble; thousands and thousands do not believe it, and will never believe it until they have been judged and receive their sentence. As strange as it may seem, God has a will that cannot be broken; and He hath spoken, that "it pleased God by the foolishness of preaching to save them that believe" (1st Cor. 1-21). Not to save them that prophesy in the name of the Lord; not to save them that cast out demons; not to save them that do many wonderful works in His name, but to save them that BELIEVE. Why? Because we are sinful and corrupt, and God made provision for our salvation through the supreme sacrifice of His Son. And has promised to GIVE unto us eternal life if we will accept it as a gracious gift. But many of those who will not have it as a gracious gift, will remain deceived with the hope of Heaven until they have been judged at the great White Throne, and receive their doom. The worst insult possible to God, is to disbelieve what He has said concerning His Son. No man who comes to His physical death believing God is a liar will ever see Heaven. Why? Because if a man believes God is a liar while living here on this earth, he would believe He was a liar after he got to Heaven. And what does God say concerning this Son? Here it is: "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." And this is the record, (do you believe it, or do you make God a liar?), That God hath GIVEN to us eternal life, and this life is in His Son" (1st Jno. 5-11). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2-8, 9). Those who are not willing to give God all the glory of their salvation through Christ cannot be saved. "For we are HIS workmanship, created in Christ Jesus unto good works" (Eph. 2-10). Now, after we have been saved, then—and not before—are we ready to do good works. And what is good work? The best work a man ever did in this world, is to preach the gospel of our Lord Jesus, proclaiming with all the emphasis of his soul, that, "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness" (Rom. 4:1).

—J. E. Heath.

Winona, Miss.

#### MERIGOLD MEETING

Our meeting in Merigold Baptist Church began the third Sunday in October, with Rev. Bryan Simmons doing the preaching and Brother Atley Cooper leading the singing. I wish to say that Bro. Simmons is one of the best helpers that I have ever had in any of my churches. He is truly an evangelist with a true pastor's heart. With Bro. Simmons' experience in the pastorate he has a true conception of the pastors' problems and needs, and in his unique way, leads the church to a deeper appreciation of the pastor and his work.

Bro. Simmons is a straight-forward Gospel preacher. He makes the way of salvation plain and in every message makes a direct appeal to the Christians to live the Christ-like life.

There were two additions to the church by baptism. However, we feel that the greatest work was done with the members, where it is so much needed. Many are saying that their conception of the Christian life has been changed and are determined to live more in accordance to the will of the Lord.

I wish to add a word of testimony to Bro. Atley Cooper and his work as a singer. Bro. Cooper is not only a good singer but a man who has a heart of compassion for the lost. He is a great personal worker in his meetings.

I believe that our Board can spend money in no greater way than to keep these brethren in this field of work. These brethren will be a blessing to any church. I commend them.

Fraternally yours,

—J. E. Kinsey.

#### DR. WICKER

Dr. J. J. Wicker, President of Fork Union Military Academy, Fork Union, Virginia, is exceedingly happy in the overwhelming student attendance in this lean year. Every room is taken and in seventeen rooms they have been compelled to put three students to the room—the finest attendance in the history of the School.

Dr. Wicker is in demand as a preacher nearly every Sunday and recently closed an evangelistic meeting in the University Church, Charlottesville, Virginia.

In addition to his busy school life and evangelistic meetings, he is arranging to sail on a Christian Cruise for the Mediterranean and Holy Land on May 26, 1931. He has crossed the ocean thirty times. Rev. W. C. Norman, Pastor of the First Baptist Church, Palatka, Florida, will have charge of the music on this Cruise-Tour. Persons desiring to visit the Holy Land and Europe may get full information by addressing, —The Wicker Tours, Richmond, Virginia.

#### LITTLE THINGS

Just a sparkling little dew drop—  
A tiny bit of thing,  
Yet, the sparkle of its radiance  
Would bedeck the crown of king.

Just a tiny bunch of feathers,  
Oh so small and azure blue,  
But it took a bird to grow them  
Out of reach of me or you.

Just a tiny little flower  
Blooming by the wayside there,  
But it took a God to make it  
In all its beauty fair.

—Gladys Hill.

Blue Mountain.

"That was a foine speech O'Flynn made last night. He got off one great sentiment."

"What was that?"

"He said that the swatest memories in loife are the ricollections of things forgotten."—Tit-Bits.